JANUARY 1968

GLAD TIDINGS

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GLAD TIDINGS

January 1968

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Editor
Helen C. Proudfoot, B.A.

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COVER PICTURE: Children in Japan enjoying the outdoors.

Message from the President

MISS E. LUZETTA McCLELLAND

The New Year 1968, is the first of the new century of Confederation in Canada — the first step into the Second Century. As in the Formosan Church following their Centennial celebrations we must think, "What of the Second Century?"

The Centennial Project for the Society, Prayer — People — Programme, must be a continuing one, for it is centre to every aspect, every arm of our Society. It is basic to the aim and purpose of the Society. Much prayer and thought has been evidenced in reports coming from far and near. Many groups have generously shared their ideas and I am quite sure there are many, many more which could be passed on, especially in regard to the power of Prayer within the group. We would appreciate hearing from you.

Let us then underline each of the words in our Centennial Project and continue the emphasis begun in Centennial Year.

The key word these days seems to be CHANGE. No doubt things are changing, but certainly not all change is good. Change for the sake of change is useless. Let us then use more sources of information already available and seek to present it in new ways — not to a closed group. but to a community group, a congregational group, an ecumenical group. What we do is only a small picture of the crying need in every corner of our own land and to the farthest corners of the earth.

Individual Christian concern should be the keynote — not just group and denominational concern. This concern, beginning with Christian friendship — to our neighbour, to the shut-in, to the lonely, to the ill, to the long-haired, to the unkempt, to the poor, to the rich — must be our own outreach, an unlimited scope.

I would commend to you *The Lively Acts,* which is the Centennial Year account of the missionary outreach of The Presbyterian Church in Canada. It was prepared at the direction of the Missionary Education Committee of the General Board of Missions by R. Malcolm Ransom as Editor. This readable little book covers both Canadian and world-wide concerns, including the women's work (W.D. and E.D.).

Mr. Ransom concludes with these words, "The 1967 Congress reminded the church that this is God's world. All the amazing achievements of man have been good because they have been 'under God' and possible only as men have been obedient to His Spirit of reverence and truth. Man holds all these things in trust. He is accountable to God for the use he makes of them . . .

"How is Canada exercising her stewardship? Is she using her vast wealth to the glory of God — that is, to help people, to benefit mankind, to advance the cause of true humanity? . . . Our times call Canada as a nation to share with our fellowmen what we so richly possess — before it is too late. Centennial celebrations will turn bitter in our mouths unless they teach us to think of others, as a nation, as a church, as individuals . . . This is our Christian privilege in such a day: to become by faith part of the lively acts of God whose purpose still stands to call the whole world to its true fulfilment in Jesus Christ."

Appointed President of Inter-Church Council

Mrs. Burnett

Mrs. J. M. Burnett, Secretary for Christian Literature on our Council Executive has been appointed to the office of President of the Women's Inter Church Council of Canada. With this high office comes much responsibility. Due to recent reorganization, the Women's Inter Church Council of Canada becomes a member of the newly formed International World Day of Prayer Committee. Mrs. Burnett will represent Canada as this world committee rotates its meetings on six continents. Mrs. Burnett comes to this office with a background of dedication and experience. She has served as President of the Women's Auxiliary of the Canadian Bible Society and Chairman of the Women's Inter Faith Committee of the United Appeal of Metropolitan Toronto. She has been a Presbyterian representative on the Women's Inter Church Council for 15 years. Our prayers and best wishes go with her in this new demanding area of service.

by MRS. ISABEL POST*

THE PLACE OF WOMEN

in the church and community

By searching the Scriptures we find women in the New Testament given a distinctive, indispensable place in the work of the Church. The Old Testament refers to many women used of God. Certainly Jesus, the same Christ we follow, had a close fellowship with these women.

In this, Canada's second century, here are some of the avenues of service open to women within the Church:

(1) TEACHING: Many women who have never tried teaching could become excellent teachers. A teacher teaches more by example than by what she says.

(2) CHURCH VISITING: What a need there is for that personal invitation, be it to newcomers, absentees, sick or shut-ins.

(3) OFFICE HOLDERS: Women have admittedly always been the backbone of every church. Only recently and in a few churches have women been admitted to highest office. The Salvation Army has always given women complete equality with men. Women now take office on the Board of

*Mrs. Norman Post has served on the Orillia Council (Ontario) for the past twelve years and has been Mayor for the past five. She says it is her firm belief that if she is to give so much of her time to municipal affairs and community effort, she must also give time to her church. She has therefore taught Sunday School for many years, was Superintendent of a large CGIT, is a Past President of a W.M.S. group and has served this past year as First Vice-President of Barrie Presbyterial.

Managers, and since 1966 ordination to the ministry and eldership of the Presbyterian Church is permissible.

Paul said in Galatians, *there is neither male nor female, for ye are all one in Christ Jesus.* In ever-widening fields, in varying degrees in different denominations, women play an increasingly important role in church work.

(4) CHRISTIAN BENEVOLENT WORK within the church is a wide-open field. There is always someone in need. The need is greater than a basket of groceries. How often kindly counselling is required! Many women would be of immeasurable help if they would share of life's experience with the lonely, the depressed, the bereaved or those in economic difficulty.

PRAYER

Church women today need to consider prayer a very vital part of their service to God. It has been said that prayer is the greatest unused power in all the universe. Anything that is worth doing is worth praying about. Women could spend more time in prayer in the privacy of their homes. Quite often we are occupied with work which takes practically no thought. Why not be in prayer at the same time? One can pray when washing dishes, ironing or cleaning. The list of opportunities to pray while at work is a long one. We may not have much money to give, probably we feel we have few talents to use but we each have time. Each has sixty minutes in every hour and time is ours to use. Each must make her own choice on how much time she gives.

TALENTS

We often hear people say "I just don't have any talent." Perhaps you cannot sing, or play the piano or speak in public but talent means so much more than that. Your talent is all of you, your thoughts, your emotions, your will, your energy. It is you in completeness.

I beseech you, therefore, brethren by the mercies of God that ye present your bodies a living sacrifice holy acceptable unto God which is your reasonable service. Romans 12:1.

Do we as average women give of our time, our talents and our energy in the same proportion as we have received blessings from God?

Church Women and Missions

The readers of this magazine are fully aware of their responsibilities and this subject. But there are so many mistaken ideas in the minds of many today regarding missions.

Some believe missions to be something apart, something separate from the church itself. Some believe church work is one thing, missions another. Of course, this is not true. The Church has the same message today as it had in the beginning. "To win the world for

Christ" not only here but there, not in one place more than in another. The same gospel applies to your neighbour as to you. "Foreign" depends where we are. Jesus very clearly said, *Go ye into all the world.* He did not say how or give directions but he did give the promise, *Lo I am with you always even unto the end of the world.* We have not discharged our obligation when we attend the monthly meeting or put our collection in the missionary side of the envelope. Each of us is a missionary. Our mission field is where we are. However, we should each make a conscientious effort to learn more about the specific mission work of our church both in Canada and far-off places.

Our responsibility as church women to youth must weigh heavily on our shoulders in these times when so many of our young people seem to be in open revolt or in confusion. No one can deny that we live in an age when juvenile delinquency is on the increase. We ask, "Where lies the fault?" Parents must share the blame. Is it also possible that the church and the school failed to use every opportunity at hand to prevent present conditions?

Every physically and mentally normal child is born with the capability of becoming a strong, moral and spiritual adult. To some degree he becomes what his environment makes him. His home life, his early associations are most important. The training of a child is a "holy obligation" for parents. If parents fail, the obligation must be assumed by others. It is utterly impossible to imagine any Christian mother who is not concerned about the welfare of her own child. Can we as Christian women deny the necessity of concern about all other children as well? Are we ready to work in every way possible for the betterment of youth? The problem in this age of so many organizations is not so much keeping them busy, but busy with activities that build Christian character as well as strong bodies. Even if you can do no more than making your home a welcome place for these young folks, who can guess the influence of kindly loving concern?

And what of women in community work? *Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.* The Scriptures do not give directions as to how good works are to be done but they do point out clearly that we are to do good works and do them publicly. Service clubs and other organizations that extend service in many areas only exist in countries where the Christian Church is strong. It is Christianity that exposes and demands the need of their service. As individuals we must determine if the work we do is in harmony with Scriptural teachings. Such work does not take the place of and is no substitute for service in the Church. It must and is a supplement. The glory of our age is that women have the privileges and advantages formerly denied them.

Service extends beyond the Church, beyond our clubs into life, be it municipal, provincial or federal. "Let" not "make" your light shine. Many women have capabilities they never use and hardly know they possess. In these days of such rapid change of ideals and values, Christian women must work side by side with Christian men with the serenity, the assurance and inner peace of their faith.

As Micah of old asked, "What doth the Lord require?" each of us must ask herself as an individual the answer. It is a very personal question and I believe it does include involvement in church, in community, and in public life.

I do not know the author of the following poem. I think I first saw it printed in the *Glad Tidings*. If we seriously reflect and conscientiously assume our role in the church and the community these words will be ours.

A WOMAN'S PRAYER

O Lord, who knowest every need of mine
Help me to bear each cross and not repine
Grant me fresh courage every day
Help me to do my work alway
Without complaint.

O Lord, Thou knowest well how dark the way.
Guide Thou my footsteps lest they stray
Give me fresh faith for every hour
Lest I should ever doubt Thy power
And make complaint.

Give me a heart O Lord strong to endure
Help me to keep it simple, pure
Make me unselfish, helpful, true
In every act, whate'er I do
And keep content.

Help me to do my woman's share,
Make me courageous, strong to bear
Sunshine or shadow in my life
Sustain me in the daily strife
To keep content.

A Reminder

CREATIVE CONTEST

for teenagers

CLOSING DATE — FEBRUARY 28, 1968

For further information write to —
Secretary, Lay Ministry — Youth
50 Wynford Drive, Don Mills

by Helen C. Proudfoot

URBAN CANADA

as revealed by Young Ja Shin

"It's a waste of people," said Young Ja.

Sometimes when you hear her make this statement, she is talking of Japan, sometimes of Canada. Sometimes she is referring to "Church people" who do not view Christianity as a seven day week enterprise for them. Sometimes she is referring to people outside the church who have talents and education which they are misusing.

Young Ja Shin arrived in Canada last August to observe and study the various aspects of Christian youth work. When the above picture was taken she was involved in a six-week Urban Training Project for Christian Service known as CUT (Canadian Urban Training). This is one of several phases of study and observation she will undertake before returning to her homeland next summer. She will be involved in programme planning for youth with the Department of Christian Education of the Church. It is expected she may attend several conferences on youth work in the United States. Plans are under way for some experience in a Presbyterian inner city mission.

Born in Japan, Young Ja grew up in the Japanese Christian Church. But she is not a Japanese citizen. Her grandparents came to Japan from Korea, and as the Japanese have had in the past little conception of citizenship, she is classified by her nationality. She is a Korean. A graduate with a Bachelor of Divinity from Tokyo Union Theological Seminary, she worked for one year as a deaconess assistant to the Rev. In Ha Lee, General Secretary of the Korean Christian Church in Japan.

It was in 1960 that the Rev. In

Ha Lee approached our Director of Overseas Missions, Miss Mary Whale, regarding the possibility of one or two people from his Church coming to Canada to do some observation and to become more familiar with the various aspects of women's work. Miss Shin is actually the third person considered for this venture, but the first to come. She was recommended by the General Assembly of KCCJ and she was advised by the Rev. In Ha Lee to study youth work. At present there is no director for senior high or young people in the KCCJ.

If you are a young Korean living in Japan there are several groups to which you may wish to belong. There is the "Mindan" which supports South Korea, the Communist group which supports North Korea, and the KCCJ, the Korean Christian Church in Japan. Also, there is the Japanese Christian Church. Young Ja feels there should be dialogue between all these groups, particularly between the Church and the secular groups.

She also says that social agencies in Japan, as here, have no direct relationship with the Church. She feels that the members of the KCCJ are living constantly in an urban situation and up until now tending not to face the problems. She says the Christian community is in need of some strategy to understand the problems of urban life, and feels that CUT will help her better understand urban life and how Christians should live in it.

CUT really gets down to the grass-roots problems of urban life in Toronto, at least. The first weekend of this project, each of the five women and five men taking the course were given $5 to spend for two nights lodging and food wherever they could find it.

Young Ja feels she was at an advantage because everything was strange to her anyway and she thinks she was the only one of the ten who wasn't really scared at the prospect of fending for herself on $5. She also feels that her foreign accent may have helped her. She was accepted at the first place she asked for lodging at $2 per night including four meals.

The others were not so fortunate. One of the other young women enquired at this same hostel and was told there was no accommodation available. Young Ja says there were four empty beds there that night. But, the other girl was dressed in slims, and had no luggage. Another girl found nothing the first night except the waiting room of the bus terminal. One went to a rooming house but was told they only had accommodation for men. It seems Toronto has numerous places for transient men to spend a night for as little as $1 or $2 but nothing for women. At least, that's the story unless you have a criminal record. In that case there is a special residence available to you.

On Sunday too, Young Ja feels that she was more fortunate than

(continued on p. 36)

Re: ANNUAL REPORTS

Suggestions have been sent from the office which will help you in preparing your report for the Annual Meeting of the Presbyterial.

Here is a sample of a report which includes the type of information which makes a report interesting and informative.

An Annual Report should include:	A SAMPLE REPORT OF AN ADULT SECRETARY FOR THE PRESBYTERIAL ANNUAL MEETING.
Statistics **Indicate increases or decreases in membership and the reasons.**	MEMBERSHIP In our Presbyterial we have seven women's groups with a membership of 140 — an increase of ten members and one group over last year. Our Presbytery has eight congregations and two mission charges with a total membership of 890. Assuming that approximately half of the members in a given congregation are women, this would indicate a potential membership of 445!
New Groups	A NEW GROUP was organized in one of the mission charges with a membership of ten.
Programmes **Mention new or different programmes**	PROGRAMMES Five groups used the recommended study materials and particularly enjoyed the discussions at these meetings. Trips were taken by two groups — one to the Japanese Cultural Centre and one to the Buddhist Church. Lively discussion followed these trips. One group encouraged their congregation to have a mission weekend and offered to present a play at the Sunday evening meeting. Their offer was accepted and the play was followed by small discussion groups. A Play Reading was used in one group as an introduction to the study theme. A visitation of all the women in the Church was planned and carried out by another group.

Training Sessions indicate the type and evaluation of sessions during the year.

TRAINING SESSION

A Workshop for officers was held in the latter part of September. Thirty women attended with all groups excepting one represented. Some who attended request that such sessions be held every other year at least and that new officers be encouraged to attend.

Activity of Adult Secretary

AS ADULT SECRETARY

I have received training — the Presbyterial made it possible for me to attend the Training Centre during the summer, where Presbyterial Adult Secretaries studied their tasks.

I made a survey. The session at the T.C. made me aware of the importance of knowing about my area and so I made a survey which enabled me to give you some of the information included under "Membership".

I contacted groups by letter telling them of my appointment, offering help, encouraging groups to begin in September, and also at report time.

As reported above, planned a Training Session for Local group officers.

Suggestions for the future

SUGGESTIONS

From contacts with groups I would feel that the following would be helpful:

— That the Executive of Presbyterial discuss and if possible plan to have teams visit groups to help establish closer relationships between the Presbyterial and Local Groups.

— That a workshop be planned by the age group secretaries in co-operation with the Literature Secretary to introduce programme material and resources for all age groups.

NOTE:

Adult Secretaries are also responsible for seeing that other Presbyterial officers receive the information regarding their Department included on the new single report form for local adult groups. If the Presbyterial executive cannot meet to receive this information, the Afternoon and Evening Department Secretaries should send them the material.

HAVE YOU RENEWED YOUR SUBSCRIPTION?

Excerpts from the camp report of

WAH CHING CLUB

by LINDA KWAN*

This year, Canada's centennial year, Wah Ching Club (high school age young people) of Chinese Presbyterian Church, Toronto, decided to break tradition and camp indoors at the Chinese Presbyterian Church, Montreal, from August 28 to September 3, 1967.

Not only did eight girls attend, but also six women who were our budget-conscious cooks, fifteen teen-age boys, and two staff advisers. Thirty-one travelled by train to Montreal.

A varied programme had been planned, but due to the weather and circumstances, most of our time was spent at Expo. We did tour Montreal by bus, however, and saw Montreal at night from atop Mount Royal, and some visited a wax museum and St. Joseph's Oratory.

The theme of our four Bible study groups was "Serving in God's World." We tried to apply what we saw at Expo with our concept of what was happening in this world and queried whether this was still God's world.

One night we invited the Rev. Paul Chan as our guest speaker and had a fellowship in the Church.

Our last day in Montreal appropriately completed our theme as we attended service at First Presbyterian Church in downtown Montreal. Here the sermon was about youth, hippies and the world. Afterwards, Dr. Mackenzie showed us the site for their proposed coffee house.

Though the opportunities for the total group getting together were limited, we did manage to achieve a certain spirit of fellowship. As one camper remarked, "Can we do it again next year?"

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* Linda Kwan, director of the camp, is a first year student at Scarborough College.

"MADAM PRESIDENT"

Random thoughts directed to a brand - new President by one who was.

by "Munshi"*

"Nan" — Oops! Sorry! I forget that you have a new title. Now, as "Madam President", you will preside over our meetings. The prospect terrifies you? A normal reaction, unless one has already risen to the top position in one's I.O.D.E. Parent-Teacher Association, Guide Mothers and the N. Baloo Ratepayers' Association. Thus fortified, some women do not shiver and shake — at least, not visibly — when facing their group. But most presidents have had less experience, some none at all. They feel as you do — scared.

Do you remember the day you were installed as President? There you stood at the front — by yourself, because your name was the first one read out. Your heart going "pitty-me", you felt more lonely than you had since the day when your mother left you at the kindergarten door and walked away. "Remember, you're a big girl, Nan!" You see, she was training you for this day.

You were not alone on installation day, for beside you and behind you the ranks were filling up. Suppressing the wild thought that there would be nobody left in the seats, you promised to discharge your duties faithfully, leaning on a Strength that is more than your own. Suddenly you were caught up in what the minister was saying — it was for *you*. You made a high and holy resolve to be the best president that your group had ever had.

But, ah, me! High resolves topple somewhat as the great day — your first meeting — approaches, don't they? Mole-hills begin to look like mountains and butterflies' wings flutter more vividly.

I hope you rushed out and bought a new hat for your first meeting. Oh, I know that there's nothing wrong with your blue one, but you do need another one as a bracer. Your people that first day may just be more interested in a hat than in what is under it — and you will have time to catch your breath.

And boxing-gloves? What! In a W.M.S.? Well, maybe — though it would be politic to cover them with velvet. You are afire to shake things up, but the little paragraph in "Handbook for Adult Group Executives" — "Changes in routine are good but —" is not bad advice. Make haste slowly. Of course there are things that could be changed.

**Indian word meaning "Letter-writer".*

When the time has come, change will come. It may so be that you can only look forward to that day. So prepare for it, but diplomatically. All the icons of this world are not in sister churches.

Have you spent the last month muttering "then the amendment becomes the motion"? And what if they move an amendment to the amendment? They wouldn't dare! Oh, wouldn't they? Well, hardly. Most people aren't any more anxious than you to be wound up in such parliamentary procedures. But you are now on the other side of the counter. You must with dignified grace recognize when an amendment is not really an amendment, must gently cut off the member whose argument threatens to become the speech of the evening, must recall those in the back seats who have dissolved in silent laughter over a private point of their own. There will come one after the meeting who will say: "You know, Nan, I think that was a good idea, but I didn't like to say so in the meeting."

And you will think: "O, little mouse, *why* didn't you speak?" A good idea, and it was lost. You have failed me, as I have failed you, by not calling you forth.

Theoretically, a president does not foist her thinking upon the group. Theoretically too, she bottles it up — and bursts. Actually, in a meeting give as little of your own ideas as you can, but adroitly get the members to do the thinking and the expressing of opinions. Being human, you may not find this marshalling easy. I fancy it is the rare President who does not reveal just where she stands.

Do not hope to please everyone. If you do, then you are a paragon, or else your group is dead. You won't always be right, nor will they. You promised to do your best and they promised to support you. May you be blessed with a strong Executive — people who see things clearly, and see them whole — but don't expect them to carry you. They aren't puppets either, but keep your hands unobtrusively on those strings.

Have you a friendly shoulder to weep on — a human one, I mean? I hope so. Husbands are helpful, but are apt to mutter "Women!" in a tone that implies that, if all the world were men, there would be no cause for tears. Your family may end up calling you "Post-Mortem Nan" if you inflict on them post-meeting blues too often — rain on meeting-day, the forgotten minute-book, givings down, allocation up, no devotions (Company came!), no speaker (laryngitis!) — AND YOU CAN'T SEE WHY THEY WON'T CHANGE THE MEETING TO 8:15! There will be times just like that. Your Secretary proves a good sounding-board, provided you don't burden her with your woes. Your Vice-President too — but don't scare her off with too black a picture. You don't want her running away from the two meetings you hope she will take for you.

You will never, you are sure, make as good a President as Mrs. Q. What, never? A defeatist attitude. The Almighty never intended that we should fill the shoes of our predecessors. We bring our own shoes to the task, and pray that we can fill them. Be yourself. I could wish you more of an actress — but not at the expense of your sincerity which is the thing we want to see shine through.

Going back to the hat. At meetings you will wear it as the gracious hostess of your Group. You'll don it on other occasions too. You'll find yourself pouring tea, or sitting at the head-table, at various church functions. It matters not that you would rather be washing dishes in the kitchen. Officially, in the hat, you go to your Presbyterial Executive meetings — about which, at the moment, you know nothing. Listen and learn. Ask questions. Carry around a well-thumbed (you've read it) copy of the Annual Report (the "Blue Book" — by tradition, "Presbyterian blue") even if it doesn't match your hat. And Annual Meetings — there you'll find some mighty nice women, with problems like your own, and, perhaps some answers.

You will get to know your members as never before. You've always known them, you say. Ah, yes, but you have not led them. There will be the timid who merit encouragement; the dedicated who turn balky; the casual who can take it or leave it; and the irascible little pepper-pot who becomes a dynamo in carrying out an idea — once you have wooed her to your side. From you, as President, much must go out. You will be drained as you have rarely been — as those in great dramas are drained. You are, you know, part of a great drama, even though you may seem to play just a "bit" part.

Still doubts? They were "scraping the bottom of the barrel" when they picked you? Perhaps. Any Nominating Committee will tell you how difficult it is to get Executive officers. You weren't chosen by democratic processes, true. But those who picked you as a prospect had confidence that you can fill the position. And look at it this way — not from the bottom of a barrel, but rather from the depths of a precious-metal crucible where the gold sinks to the bottom and is run off. You have been given precious gifts — to use, my dear, not to hide. Pray that you will be given the power and strength to use them for us, for all God's people. You are entering an unknown way. I cannot promise you that it will be without its stones and its thorny places — and much of it may be uphill. But let the hat be a symbol, if you like. God's care is over you when you wear it. With His help you can be a leader with a vision that will set the rest of us on fire. "Remember, you're a big girl, Nan! — Oops! Madam President!"

My visit to
GUYANA

by MRS. DOROTHY NEAL, President of Sarnia Presbyterial

On July 27, 1967, I left the airport at London, Ontario, by Air Canada for Kennedy International Airport in New York and thence by Pan American Jet to Antigua, Barbados, Trinidad and finally to Guyana where I was met at the airport in Georgetown by my friend Miss Athalie Read and the Rev. David Murphy and his sons and I began a three week visit to a beautiful country and the friendliest people one could ever meet.

Guyana (formerly British Guiana) is situated at the northern tip of South America and bordered by Venezuela, Surinam, Brazil and the Atlantic Ocean. Being close to the equator the weather is always warm. There is just one season — summer. Most of the people live along the sea-coast.

There are three principal rivers — the Berbice, the Demerara and the Essequibo. It was my pleasure to spend a week at the Sarnia Manse (property purchased several years ago by the Presbytery of Sarnia) on the Essequibo River with 34 girls and boys between the ages of 11 and 15 and their leaders. There I lived with the Guyanese people, ate their food and enjoyed it, although I burned my tongue a time or two before I learned to use just a tiny sliver of hot pepper with my rice and curry.

While at camp a young chap cut his finger quite badly and, being the camp nurse, I went along with Miss Merle McGowan to take him to the hospital in Suddie for his tetanus shot. When they learned I was a nurse from Canada the red carpet was rolled out. As I toured the hospital with the matron I heard from all corners how grateful these folk are for what Canada has done for them. How proud I was to be a Canadian.

At camp we had a wonderful time of fellowship as we studied the

Bible together, washed dishes and cleaned rice, played cricket and volley ball, hiked and swam. Especially I enjoyed the swimming in the lovely warm water.

On the Island of Wakenaam I attended a women's meeting when Miss Dorothy Wagner of the United Presbyterian Church in the U.S.A. was speaker. Some of the women attending had travelled all night by boat to be there and others had walked as far as eight miles with their children to attend. I wondered to myself if we in Canada would be willing to do this or would we make excuses that the distance was too far or the roads too rough. I spent several happy days on Wakenaam visiting in the homes, meeting with the young people and so forth. As Miss Read and I went about the Island I couldn't help but realize the high esteem in which our missionaries are held.

On the Island of Legaun, I also had the pleasure of speaking to a large group of ladies, children and some men too.

I attended services in many of the Guyanese Presbyterian Churches and also went with the Methodist missionary, Sister Eileen, as she visited among the Amorindian people (the natives of Guyana).

Back in Georgetown, Miss Margaret Ramsay was my hostess and while there I visited the normal haunts of the tourist — the Botanical Gardens, the Museum, the Sea Wall, the Stabroek Market and of course the shops. I also had the privilege of attending the Caribbean General Assembly of Reformed Churches in St. Andrew's Church, Georgetown.

Space will not permit me to tell about the Lay Training Sessions I attended at St. Colomba's nor will it permit me to tell about all the friends I made in the three wonderful weeks I spent in that section of God's vineyard — Guyana. It is my sincere wish that some day I may have the privilege of returning.

SYNODICAL GIVINGS

January - November 1967

	Objective	*To date*
British Columbia	$ 22,900.00	$10,087.83
Alberta	19,850.00	10,195.26
Saskatchewan	15,300.00	8,254.68
Manitoba and Northwestern Ontario	20,600.00	9,220.13
Hamilton and London	160,000.00	93,861.40
Toronto and Kingston	178,700.00	94,400.00
Montreal and Ottawa	76,600.00	48,026.50
		$275,045.80

"Hwan-gap" in K.C.C.J.

The following are some facts taken from an outline of Programmes and Projects planned by the Korean Christian Church in Japan for the decade 1968 to 1978. This material will be particularly helpful to groups using the mission study "Japan".

In the Orient, one's 61st birthday marks the beginning of a new life. In Korean, *hwan-gap,* the 61st birthday, is a time of joy, memories and hope. The Korean Christian Church in Japan looks forward with joy and memories and hopes to her *Hwan-Gap* in 1968. The joy and thanksgiving of the occasion are real. The memories are both pleasant and painful. But the real emphasis of 1968 is on the hopes of this little church among the half million Korean minority in populous Japan. Setting our eyes on our complex calling today we have chosen "FORWARD! FOLLOWING CHRIST INTO THE WORLD" as the underlying theme for the next ten years. In October, the General Assembly approved this theme, and the practical programmes and projects outlined for the next ten years. Aiming at renewing the Church, transforming our own society, and sharing the hope of the world neighbour peoples, the Assembly began by making the specific efforts required to begin in 1968.

Seeing ourselves in Christ and in the world simultaneously, we have come to feel deeply that we must gird ourselves for a greater effort in this troubled age. The 61st birthday of Christian mission among Koreans is a good time to return to the spirit of the earlier church, and to search for the style of living that most clearly shows the mind of Jesus Christ within the present church.

Entering the year of her *Hwan-Gap,* the Korean Christian Church in Japan is counting on her 2,000 members at some 50 points throughout Japan to step out at the pace the Lord is setting. For the people of this little sister church to many churches in Asia and the world, the present moment appears as a turning point in the road Christ is walking. The need to participate whole-heartedly in the whole mission of Christ's body as one member is felt. The calling to deepening our penetration into the darkness of the world while deepening our faith is heard.

Facing toward our 70th anniversary, in the next 10 years by the grace of God, we will walk shoulder to shoulder with other churches here, and where you are, one in responding to God's Commission today. The way the Risen Lord is walking only sharpens our awareness of the needs and dangers of the day, and the urgency of the sharing of the basic solution, the Gospel.

In faith and hope and love we have made plans, general and specific, which we pray will mark our steps as we go "Forward! following Christ into the world." We commit the hoped-for signs of God's work in the plans outlined, and ourselves as we set out anew, to you, and through you to the Lord of all peoples.

BASIC AIMS

1. THE RENEWING OF THE CHURCH
   First, being renewed within, we shall take upon ourselves the attitude of the true servant.
2. THE TRANSFORMING OF THE KOREAN SOCIETY IN JAPAN
   Going out, seeking mutual reconciliation and contributing to the upbuilding of a healthy society, we shall become light to the Korean people.
3. THE SHARING OF THE HOPE WITH THE WORLD
   Living the sovereignty of Jesus Christ before all people, we shall become their true neighbour.

PROJECTS AND GOALS

1. Aid - receiving congregations shall become self-supporting, and self-supporting congregations shall concentrate on forming new congregations.
2. Keeping in mind the trend of the Korean communities to concentrate in large cities, practical plans for pioneer evangelism shall be made and opportunities provided for the greatest number of people to respond to the Gospel. As part of the promotion of pioneer evangelism on the local level each presbytery will conduct a factual survey of the living environment and movement trends of the Korean population, along with a study of the basic problems confronting Korean residents and the local community with a view to positive action. A survey director for each presbytery has been appointed for this purpose.
3. Through the effective placement of personnel and the appointment of programme secretaries new patterns of mission shall be established.
4. In order to give drive and direction to the laity movement for all age and occupational groups a Korean Christian Centre shall be constructed.
5. Through the publication of the "Gospel News", evangelism pamphlets, a history of the Korean Christian Church in Japan, anniversary articles and other materials, a literature programme shall be strongly promoted.
6. By positively participating in all aspects of the life of the

local community the church shall contribute to the transformation of society and to reconciliation between the Korean and Japanese people.

7. A mission-study organization shall make a study of the problems of the local community and encourage dialogue with every circle and class of society.
8. While supporting presently established educational institutions, leprosaria, and other social service organizations, the Korean Christian Church in Japan shall establish kindergartens and other educational institutions, a student centre and dormitory, a community centre, a home for senior citizens and a public cemetery, for the benefit of Korean residents and the local community.
9. Positive efforts will be made to provide special guidance and nurture for Korean youth.
10. The Korean Christian Church in Japan will become a "sending church" through the appointment of missionaries to serve the neighbouring peoples of the world. Initial steps:—(a) Survey of locations offering mission opportunities; (b) Recruitment and training of personnel; and (c) Patterns of Financial Support.
11. In order to realize more fully the unity of the church and its common mission the Korean Christian Church in Japan will maintain close relationships with Christian organizations on both local and worldwide levels, particularly promoting cooperation in such areas as mass communications and industrial evangelism.

In Remembrance

Name	**Church**	**Presbyterial**
Mrs. Elizabeth Rutherford	St. Andrew's Brandon	Brandon
Mrs. Arthur (Harriet) Fortune	Church of the Covenant, Lansdowne	Brockville
Mrs. Margaret Smith	Knox, Leamington	Chatham
Miss Christine Bowie	Glebe, Toronto	East Toronto
Miss Margaret I. Hermiston	St. John's, Cornwall	Glengarry
Mrs. Archibald Armstrong	Knox, Bayfield	Huron
Miss Ethel Boyd	St. Andrew's, Kingston	Kingston
Mrs. J. M. Reid	Knox, Teeswater	Maitland
Mrs. Harriet Stewart	First, Regina	Regina
Mrs. Norman Miller	St. Andrew's, Corunna	Sarnia
Miss Della Stewart	St. Andrew's, Beechwood	Sarnia
Mrs. Margaret Laurie	St. Andrew's, Saskatoon	Saskatoon

Bye-bye, Sensei (teacher)

Their church

. . . the first d

SHIMONOSEKI KINDERGARTEN in Japan

THEY LEARN . . .
to sing, pray, listen to stories . . .

. . . to play together . . .

Opened in April 1967,
This is the first
kindergarten for
Korean children
in Japan.

on the hill

school . . . like mothers everywhere

. . . to master the stairs . . .

THERE IS TIME . . . to have fun
. . . and dream a little!

Prami and the famine

by LILY A. SIMPSON

Slsh! Slsh! Slsh! six paddles propelled the flat bottomed ferry across the Narbadda River in Central India. Squeezed among the ox-carts, trucks and other vehicles stood the Presbyterian Mobile Medical car. In the back seat two Indian nurses supported a small girl. She looked about four or five years old but was probably nearer seven. Her abdomen was greatly distended and her breath came in short gasps. Wavy brown hair encircled a pale little face. Two big brown eyes gazed wonderingly at the distant shoreline.

One of the nurses drew the small figure closer.

"On the other side of this river," she said, "there is a hospital. The doctor there will make you feel better. Why don't you try to sleep?"

Prami smiled her gratitude as she leaned against the nurse's soft sari.

It had taken quite a bit of persuasion to get Prami's mother to consent to her being taken to the hospital in Jobat. It was one thing to take her to the clinic in their own village, but rather frightening to have her taken so far away.

At last they reached the hospital. An examination showed her liver enlarged due to diet deficiency during the famine. The condition is incurable but periodic visits to the hospital for treatment helped to relieve the discomfort.

Everyone at the hospital in Jobat learned to know and love Prami. She was always cheerful in spite of pain. She especially loved to hear the story of God's great love for her in sending His beloved Son to die for her. She responded with love for Him. It was this love and trust that gave her strength and courage when finally the famine took its prey and she went to be with Him who loved her and gave Himself for her.

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are happy to serve you personally through any of our 44 stores across Canada.

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The same . . . yet not the same

by MRS. W. E. McCUTCHEON

Some of you who turn to this page are going to say "Oh! — the Estimates — always the same old thing — year after year."

This is partially true, for year after year during the history of our Society, the plans or dreams for spending your money, our money, are laid before you. These are the plans — the estimates that were considered and passed at the 1967 Council meeting, and they represent a small picture of the great things that can be done when the necessary funds are available.

At the beginning of every year our members are urged to study the estimates, and while many of our members do sincerely, and prayerfully, give time to this task, there remains a great group who haven't the remotest idea where the funds of the Women's Missionary Society (W.D.) are used.

Many groups become intensely interested in some special phase of mission work and make gifts from their groups to these funds — only to learn that the very same type of work is being done through our Society and that their support is needed in the work to which the Society is committed.

While there is a similarity to the yearly estimates — if you look at them carefully they each tell a special story. Workers retire, new workers join the staff or change their place of work, new types of work are begun, new plans are laid.

Actually, there is never anything static in our work, and if we believe at all in our motto *The World for Christ,* then we are faced with the realization that the year that lies ahead is our golden opportunity to share in presenting Jesus Christ to this generation, both here in Canada and overseas.

Your Society needs you — your group needs you. The important thing is don't put off till tomorrow what you can do today. In our world tomorrow could be too late.

PLEASE!

Re: Life Membership Pins

Refer to May and December issues of **Glad Tidings** for correct prices and submit quoted amount when ordering.

Thank you.

W.M.S. ESTIMATES FOR 1968

NATIONAL MISSIONS — Executive Director, Miss Giollo G. Kelly, B.A.

CHINESE IN CANADA

Montreal, P.Q.: Miss Hazell Davis, Mrs. Yew Fin Tam Hu, Miss Betty Lam.
Toronto, Ont.: Miss Margaret Near, M.A., Chinese Assistant.
Vancouver, B.C.: Miss Ruth Yeandle, Miss Annie Wilson, L.L.C.M., Mrs. Angela Fong-Sang, Kindergarten Assistant and Grant to Chinese Church (paid from Kindergarten Fees)
Victoria, B.C.: Miss Catherine Watson, Chinese Assistant, Grant to Chinese Church (paid from Kindergarten fees) $34,600.00

INDIAN RESIDENTIAL SCHOOLS

Birtle, Man., Cecilia Jeffrey, Kenora, Ont. (Salaries and administration paid through Indian School funds).

HOSPITAL VISITORS

Vancouver, B.C.: Mrs. George Mitchell (part-time)
New Westminster, B.C.: Mrs. Roy Mercer (part-time)
Edmonton, Alta.: Mrs. C. E. Reynolds
Winnipeg, Man.: Mrs. G. W. Bradley
East Toronto, Ont.: Mrs. D. F. Hazell (part-time)
London, Ont.: Miss Lila Schneider
Montreal, Que.: Mrs. W. B. Leatherdale, 10 mo.—$3,000 per ann.) $15,600.00

DEACONESSES

Presby. of Westminster, Mary-Lou Funston; Kamloops, Miss Annabelle Wallace; Peace River, Miss Dorothy Knight; Red Deer, Miss Shirley Smart; Calgary, Miss Ruby Walker; Prince Albert, Miss Hilda Blackwell; Saskatoon, Miss Evelyn Mudoch; Brandon, Man., Miss Diane Tait; Winnipeg, Miss Iris Ford, Miss Dorothy McCombie; Hamilton, Miss Sheila Stephens; Temiskaming, Miss Dorothy Brown; East Toronto, Miss Lillian Reay; Peterborough, Miss Margaret Balderston; Montreal, Miss Lois Cooke, Miss Ann Drummond $65,400.00

INSTITUTIONS

St. Matthew's Centre, Vancouver, B.C.: Maintenance Cecilia Jeffrey Indian School, Kenora, Ont.: Director of Christian Education Presbyterian Fellowship House, Prince Albert, Sask.: Mr. F. J. Dickson, Mrs. F. J. Dickson, Summer Relief	$12,050.00
Executive Director—Salary, Expenses; Secretary, Salary	10,700.00

IMMIGRATION

Welcome Literature, Social Service, Summer Assistance	700.00	
Maintenance of Missionary Vans	1,500.00	
Student Deaconesses	5,000.00	
Transportation of Summer Workers	700.00	
French Work	900.00	
Expenses	9,500.00	
Transportation of National Staff	300.00	
Contingency	1,500.00	
Total — National Missions		**$158,450.00**

OVERSEAS MISSIONS — Executive Director, Miss M. E. Whale, B.A.

INDIA

Jhansi Field—Helen MacDonald Memorial School		
Salaries: Miss Edith Magee, B.A.; Miss Margaret Leask, B.A., B.Ed., M.R.E.; Miss Diana Wadsworth, B.A., M.Sc., M.R.E.; *Miss Eleanor Knott, B.H.Sc., M.A.	$12,350.00	
General Conduct of Work: Educational; General Maintenance & Repairs; Tibetan Children; Medical Assistance	10,900.00	
Mission Administration: Travel, Postage, Cables, etc.; Grants and Donations; Maintenance — Missionary Residence	275.00	$23,525.00
Bhil Field		
Salaries: Miss Mary Sherrick, B.A., B.Ed.; Miss Beatrice Scott, B.A.; Miss Margaret Kennedy; Miss Agnes Hislop;		

Miss Pauline Brown, R.N., B.Sc.N.; Miss Ida White, R.N.; Miss Doreen Morrison, R.N.; *Miss Audrey Prendergast, R.N.; Immediate Staff Needs (2)	28,970,00		
General Conduct of Work: Evangelistic; Mobile Medical Units; Education—Schools and Hostels; M. G. Abey Memorial Home; General Maintenance and Repairs; Mission Administration; Christian Education; Language Study	27,540.00	56,510.00	
Co-operative Work			
Vellore All-India Christian Medical College—Mrs. L. W. Gehman, R.N., M.A., Salary, Expenses; Grant to Vellore Maintenance; Miss E. Greenwood—Salary ..	5,615.00		
Ludhiana: Grant to Ludhiana Maintenance	$2,750.00		
Indore: Graduate School of Nursing Director—Salary ..	700.00		
Allahabad Agricultural College	500.00		
National Christian Council of India	200.00		
Serampore Theological Seminary	350.00		
Landour Community Hospital	145.00	$10,260.00	
INDIA TOTAL			$90,295.00

GUYANA

Salaries:			
Miss Margaret Ramsay; Miss Merle McGowan; Miss Athalie Read	$10,200.00		
General Conduct of Work:			
Missionaries' Rent; House Maintenance (Vryheid's Lust); Car Allowance & other Travel; Conferences	3,050.00		13,250.00

NIGERIA

Salaries:			
Miss Agnes Gollan, B.A.; Miss Dorothy Bulmer, L.R.C.T.; Miss Elsie Taylor, R.N.	$9,700.00		
General Conduct of Work:			
Car Allowance and Travel (Misses Bulmer, Ejere and			

Gollan); Training Courses, etc.; General Maintenance & Repairs; Grant for Medical Work	4,500.00	14,200.00

FORMOSA

Salaries:		
Miss Isabel Taylor, A.T.C.M.; Miss Diane Petrie, R.N., B.Sc.N.; Miss Louise Gamble; *Miss Rose Chambers, R.N., B.Sc.N.	$11,550.00	
General Conduct of Work:		
Women's Committee; Mountain Work Committee; Personnel Committee; Hsin Chu Bible School (salary Miss Anna Cheng); Evangelism; Maintenance of Property; Rent; Mission Administration; Contingency; Language Study	6,860.00	$18,410.00

KOREAN CHRISTIAN CHURCH IN JAPAN

Salaries:		
Miss Mavis Hyndman, Immediate Staff Needs (1)	$4,970.00	
General Conduct of Work:		
Administration; Salaries for Deaconesses and Christian Education Workers; Shimonoseki Kindergarten; Grants to Young People's and Christian Education Departments; Women's Department	$8,470.00	13,440.00

MISSIONARIES' EXPENSES

Returning to fields:	
Miss Margaret Kennedy; Miss Margaret Leask; Miss Elsie Taylor; Miss Agnes Gollan; Miss Dorothy Bulmer (return also); Miss Ida White; New Missionaries going to fields (3)	$7,350.00
Coming from fields:	
Miss Doreen Morrison; Miss Beatrice Scott; Miss Merle McGowan (return also); Miss Margaret Ramsay (return also)	$3,600.00

Cost of Living in Canada:			
Miss Margaret Kennedy—8 mos.; Miss Agnes Gollan—2 mos.; Miss Dorothy Bulmer—5 mos.; Miss Ida White—6 mos.; Miss Margaret Ramsay—7 mos.; Miss Doreen Morrison—7 mos.; Miss Merle McGowan—4 mos.; Miss Beatrice Scott—7 mos.; Miss Elsie Taylor—8 mos.; New Missionaries (3)—8 mos.	$4,200.00	15,150.00	
Executive Director—Salary, Expenses; Secretary (Miss Pauline Kujanik)		11,300.00	
Overseas Contingency		2,900.00	
Formosa Consultation		200.00	
Director's Administrative Visits		1,000.00	
Total — Overseas Missions			**$180,145.00**

*Balance of salaries paid by Knox Church, Toronto.

ORGANIZATION — Executive Director — Miss Louise A. Reith, M.A.

Departmental Secretaries:		
Assistant in the Adult Department—Miss May Nutt		
National Secretary for Teenage Work—Miss Helen Tetley (paid by the Board of Christian Education)		
National Secretary for Children's Work—Miss Mabel Booth		
Regional Secretaries:		
Miss Margaret Boyd; Miss Dorothy Keller; Miss Lois Powrie; Miss Barbara Woodruff; Miss Martine J. van Beek; Miss Jean Smith; Miss Tamiko Nakamura (on leave of absence)	$50,100.00	
Expenses—Director, National and Regional Secretaries	8,600.00	
Conduct of Committee Work:		
Adult Work Committee; Girls' Work Committee; Children's Work Committee	300.00	
Deputation	1,800.00	
Training Projects, Camps and Conferences	2,400.00	
Contingency	500.00	
Total — Organization		**$ 63,700.00**

EDITORIAL AND W.M.S. BOOK ROOM

Salaries: Miss Helen Proudfoot, Editor of Glad Tidings; Miss Norma McComb, Manager of Book Room; Miss Flora MacPherson, Secretarial Assistant; Mrs. Mildred Preston, Senior Steno Secretary; Mrs. Betty Hipgrave, Senior Typist	$19,300.00	
Annual Report	3,300.00	
Report Forms	200.00	
Glad Tidings	3,000.00	
Glossy Prints, Council Publicity	200.00	
General Contingency	600.00	
Total — Editorial and Resource Book Room		**$ 26,600.00**

GRANTS

United Nations Society	$ 10.00	
Department of Education for Missions of the National Council of Churches, U.S.A.	250.00	
Ecumenical Institute of Canada	1,700.00	
Department of Women's Work of the Alliance of Reformed Churches & Presbyterian Churches	50.00	
Committee on Missionary Education of the Canadian Council of Churches	100.00	
African Committee of the Division of Foreign Missions and National Council of Churches, U.S.A.	100.00	
Annual Mission Report of G.B.M. and W.M.S.	350.00	
Canadian Council of Churches (Department of Overseas Missions)	600.00	
Total — Grants		**$ 3,160.00**

ADMINISTRATION

Salaries: Assistant to the Treasurer and Secretary, Miss Myrtle Rose; Bookkeeper; Stenographer, Mrs. Mary Shepherd	$12,000.00

Office Rent	12,000.00	
Auditing	750.00	
General Expenses	5,000.00	
Travelling Expenses of Council Executive	2,500.00	
Life Membership	300.00	
Exchange	300.00	
Total — Administration		**$ 32,850.00**

INSURANCE AND TAXES

W.M.S. Property and equipment, including Camps, Vans and Liability Insurance	2,000.00	
Total — Insurance and Taxes		**$ 2,000.00**

STUDENT WORK

Student Christian Movement: Brazil, Mexico and Chile	1,100.00	
World Mission Committee	1,500.00	
General Budget	75.00	
Canadian Service for Overseas Students and Trainees	200.00	
Total — Student Work		**$ 2,875.00**

COUNCIL MEETING	5,000.00	5,000.00
AUDIO VISUAL EDUCATION	1,000.00	1,000.00
MEDICAL INSURANCE FOR STAFF	2,400.00	2,400.00
CANADA PENSION	5,000.00	5,000.00

SYNODICAL GRANTS

British Columbia	$ 400.00	
Alberta	300.00	

Saskatchewan	300.00	
Manitoba	225.00	
Hamilton and London		
Toronto and Kingston		
Montreal and Ottawa	50.00	
Total — Synodical Grants		$ 1,275.00

CHRISTIAN LITERATURE

Africa:	
Through All Africa Conference of Churches	$ 500.00
Africa Literacy Centre (Kitwe)	500.00
The Nigerian Presbyterian	300.00
Guyana: Christian Literature	250.00
Caribbean: Sunday School Curriculum Material for Adults	400.00
Formosa: Christian Literature	600.00
Geneva: For World Student Christian Federation	600.00
Hong Kong: Through Council on Christian Literature for Overseas Chinese	600.00
India: Through National Christian Council	400.00
"Christian Home" Magazine	500.00
Christian Literature in the vernacular for non-Christian students and adults	300.00
Christian Literature and Visual Aids Bhil Field	50.00
Japan: For Koreans in Japan	600.00
Latin America: "Testimonium"	250.00
For Costa Rica Literacy Centre for Caribbean and South American (ALFALIT)	300.00
New York: World Council of Churches	1,500.00
World Literacy and Christian Literature Committee	1,000.00
For Committee—Women and Children on Mission Fields, Inc.	300.00
Missionary Research Library for North America	75.00
South East Asia: Chinese Curriculum through World Council of Churches for South East Asia	520.00
General: Canadian Bible Society—(Publication and Distribution of Scriptures)	1,500.00

Christian Literature for Canadian Indians	100.00		
Department of Overseas Missions, World Christian Books, Africa Sunday School Curriculum, Study Centres)	500.00		
Evangelical Literature for Non-Anglo Saxons in Canada	550.00		
"New Life Magazine"—(Hungarian)	500.00		
"Evangelical Truth" Magazine—(Ukrainian)	1,500.00		
Contingency	200.00		
Total — Christian Literature		**$ 14,395.00**	
Less from Legacy Fund		6,000.00	**$ 8,395.00**

SUMMARY OF 1968 ESTIMATES

National Missions	$158,450.00
Overseas Missions	180,145.00
Organization	63,700.00
Editorial & W.M.S. Book Room	26,600.00
Grants	3,160.00
Administration	32,850.00
Insurance and Taxes	2,000.00
Student Work	2,875.00
Council Meeting	5,000.00
Audio-Visual Education	1,000.00
Medical Insurance for Staff	2,400.00
Canada Pension	5,000.00
Synodical Grants	1,275.00
Christian Literature	8,395.00
General Contingency	500.00
TOTAL —	**$493,350.00**

1968 SUPPLY FUND ESTIMATE

OVERSEAS MISSIONS

Jhansi Field—Helen MacDonald Memorial School		
Hostel Assistance	$ 400.00	
Tibetan Children	300.00	
		$ 700.00

Bhil Field			
Evangelistic	140.00		
Medical Mobile Units	2,560.00		
Educational—Schools and Hostels	3,600.00		
M. G. Abey Memorial Home	1,200.00		
Outfit Allowance (2)	600.00		
		8,100.00	
Guyana			
Supplies for Training Classes and Church Schools	200.00		
		200.00	
Formosa			
Mountain Work	300.00		
Medical Supplies	400.00		
Music Supplies	250.00		
		950.00	
Korean Christian Church in Japan			
Outfit Allowance		300.00	
Books, Equipment, etc.		1,000.00	
Total — Overseas Missions			**$ 11,250.00**

NATIONAL MISSIONS

Total — National Missions	**$ 5,000.00**

ORGANIZATION

Bulletins to Children's Leaders	500.00	
Field letters	150.00	
Libraries—Regional Secretaries	225.00	
Supplies for Staff and Free Literature—Vacation Bible School and Camp Materials—Program Packets—Torch Magazine	325.00	
Total — Organization		**$ 1,200.00**

CONTINGENCY

Total — Contingency	**$ 5,000.00**
TOTAL	**$22,450.00**

"OPERATION FRIENDSHIP" at Expo 67

by MRS. J. ARMOUR, President, Montreal Presbyterial

I wonder as you walked among the splendid white pavilions at Expo, bathed in summer sunshine, and felt the warmth of brotherhood that was characteristic of this unique fair, did you realize that young people were busy witnessing for Christ and to their faith in this happy, and even carnival atmosphere. Many of us know that there were two pavilions with Christian outreach at Expo, the Christian Pavilion and Sermons from Science, but had you heard of "Operation Friendship"?

The idea of Operation Friendship was conceived in the mind of Mr. Tony Tyndale, who is Regional Secretary for the Inter-Varsity Christian Fellowship at McGill University, Montreal. He and a few of his associates got together long before Expo was a reality. They booked four rooms in a Youth Hostel, planned and thought and tossed over ideas, and came up with a plan — a team of Christians would be trained to mingle in the crowds at Expo, asking individuals for five minutes of their time as they would like to know how people were thinking. The question: "What do you think of Jesus Christ?"

This is not a new question and many young people were eager to answer. No specific programme was to be laid on. The fair itself would be the programme and team members were to immerse themselves in it in any way they could. They also proposed putting a small craft in Marina, which they did for a time, but Operation Friendship still needed a friendly home to house its staff of dedicated workers, and this happened in a most interesting way.

The old "Friendly Home" on Dorchester Street was offered to Sermons from Science should they require it. However, that Pavilion was quite well organized and equipped, so they declined the offer. Operation Friendship, on hearing that the Home was available, applied for its use and got it free of charge! Some painting, plumbing and time were spent on the house. Friends offered furniture and bedding. Even a stereo was loaned by a kind friend in Toronto. The team moved in, prayers went up. The doors were painted bright yellow and swung wide open, to welcome, receive and challenge those whom God would send within its portals.

And they came by the dozens! Every Tuesday evening the team members were "at home" to their new found friends. There was no organized programme, no singing, no speaker, no games, just talk.

There was plenty of that! Mr. H. W. Sutherland, General Director IVCF, writes: I can see one such evening towards the end of August. The large living room and dining room were filled with a motley assortment of people in groups of two, three or four. They were sitting, kneeling, leaning against doors, sprawled across the floor (two fellows in earnest conversation found a measure of privacy by stretching out full length with their heads under the coffee table). Some were listening to music, others discussing Expo, one or two were listening to the Gospel being explained, a couple were quietly praying, a few were reading, and in the centre of the room two Roman Catholic nuns were engaged in earnest conversation with team members. Every corner of the house was jammed with young people, and those for whom there was no room inside sat on the steps outside appreciating the opportunity of talking with other interested young people. The crowd was a strange assortment of Expo hosts and hostesses, friends from Montreal, hippies, overseas students and some teenagers of a "doubtful character". All these and the team marvelled at the Spirit of love and brotherhood which permeated the home, deepening and strengthening all their relationships with each other. They would never be the same again!

But the real significance of Operation Friendship, mentioned over and over again by those who participated in it, or who watched it at all closely, was the evidence it gave that the Gospel was meant to be proclaimed in the context of a fellowship of Christians who themselves are experiencing redemption by the work of the Holy Spirit. It is then that the witness comes powerfully through as a witness to a present, living Saviour. It is then that the evidence is available for the truth of the message being proclaimed. There is no "proof" for the Gospel save this work of the Holy Spirit transforming Christians into a vital fellowship rooted in the Scriptures and steeped in prayer, born of honesty, and mutual love and forgiveness.

Very simply this is what Inter-Varsity would seek to reproduce in every school in Canada. But only God can do that. Only God could make possible what we saw at Operation Friendship this past summer. That is why we must once again ask for your prayers "lest the vision perish".

We thank God for those who had the foresight and vision to plan and pray for Operation Friendship at Expo 67, and further had the courage and conviction to make it a reality. Operation Friendship cannot be folded up, packed away, or torn down, like the buildings and equipment at Expo. It must be carried on all across Canada by those who care enough to get out and reach people where they are, in the Name of their Lord.

URBAN CANADA (cont'd from p. 8)
the other students, for the church she attended is one which looks at informal dress as quite normal at a church service. This particular congregation is also trying to involve all of its people in a new kind of experience by dividing the congregation into groups following the sermon and discussing various problems together. The others in the CUT programme who attended other churches felt very uncomfortable in their slims, sweaters and sports shirts, and of course no hats.

For five weeks of the CUT course the students are assigned to a particular area of study. Young Ja chose welfare and says her hours are usually 8:30 a.m. to 11 p.m. with one free night in the week. During this time she took the orientation course of the new welfare case worker. This also included interviews with officials of the Metro Welfare Department, and visits to day nurseries, homes for the aged and houses for men transients.

Following the six weeks, each student will have a home project and Young Ja will be involved in several other projects in preparation for youth work with the KCCJ. Next spring the ten CUT students will come back together for ten days to analyse their jobs in the light of the CUT programme. After that it will be back to Japan for Young Ja. We will watch with fresh interest developments in the KCCJ.

"Now is the crossroads," said Young Ja. "We should not keep the Church to ourselves. It is a waste of people and a waste of the Church. We must scatter."

NEWS IN BRIEF

Miss Kennedy Spoke to Explorers in B. C.

In First Church, Trail, B.C. the members of a newly formed Explorer group were told of the customs and habits of children in India and saw their leader dressed in an Indian sari, when Miss Margaret Kennedy visited them on October 10. Miss Kennedy, on furlough from the Bhil field in India, also spoke to a family group gathered in Knox Church, Cranbrook and to other groups of women and girls in British Columbia during the autumn months.

Activities in Calgary Presbyterial

An interesting and instructive workshop, arranged by Calgary Presbyterial, was held in Grace Church, Calgary. Miss May Nutt, Secretary for Adult Work, discussed with Programme Conveners of WMS groups the use of the Adult Mission Study material for 1968.

Calgary Presbyterial held a successful Tea and Missions Panorama in Grace Church, Calgary. The churches involved had a very exciting display of the arts, crafts and costumes of the various mission fields.

OFFICERS' CORNER

Attention Local Group Officers

January finds many new officers beginning their duties in local adult groups, as well as those who have held office previously rethinking the best way to carry out the work entrusted to them.

We would remind all such officers of the little book HANDBOOK FOR ADULT GROUP EXECUTIVES which gives background information about the Society; some business procedures; and a brief outline of the duties of each officer. Every officer should have this booklet. Some groups present a copy to each officer at the time of the Service of Installation. It is helpful if, soon after the new executive is elected, the members of the Executive meet together, discuss their respective duties, and plan how they can work together for the good of the whole group and Society. Every group may not have every officer but the executive can decide how the various responsibilities can be divided among the officers they do have.

Report to the Congregation—Congregational Annual Meetings come in January — be sure the report of your group helps the congregation to understand the life of your group — the activities and study in which the members are participating.

Resource Materials — Some groups begin a new study programme in January. See that the necessary packets and other resource materials are on hand. Be sure to check with the leaders of the Children's and Girls' Groups to see that they have all the materials they need for their groups.

NEWS IN BRIEF

Miss Kennedy Spoke at Children's Rally in Winnipeg

Miss Margaret Kennedy, missionary on furlough from India, caught and held the attention of all the children present at a Children's Rally held in First Church Sunday School Hall in Winnipeg on October 7. In her imaginative way, she presented life in India by word and picture. The children, including a large representation from Flora Avenue house, were almost entranced as they listened to Miss Kennedy speak in the Bhil tongue and as they looked at the tokens and ornaments on display.

Miss Kennedy also gave an illustrated talk to the auxiliaries of Winnipeg Presbyterial at a meeting at First Church, Winnipeg, on the evening of October 5.

Your Prayers are asked

—for all new officers as they take up the duties of office that each may strive to do her best and seek and accept the guidance of God in her work.

—for all study groups that as the members seek they may find inspiration and grow in understanding, and commitment to the opportunity of sharing their Good News with others.

—for Miss Young Ja Shin from the Korean Christian Church in Japan and Miss Anna Cheng from the Formosan Church who have come to Canada for observation and study. Pray that they may find in the Canadian Church and in this country generally relationships which may help them to understand their calling in Christian service.

—we ask you to continue to remember the people in Biafra and Nigeria. Pray that Christ's message of peace and hope may reach them.

—for all members of the National staff as they embark upon another year of Christian service, that they might be guided in His ways and upheld by His power:

—our deaconesses;
—our hospital visitors;
—our Fellowship House parents;
—our workers among the Chinese;
—our Indian Residential School principals, matrons and staff.

BOOKS

THE USE OF THINGS, by Robert M. Shelton, CLC Press, 1966, 55c.

How does one's belief in Christ as Lord affect one's attitude toward life and the things which make up life? What is a Christian attitude toward the buy-now-pay-later, gadgety and fad society? This study book for senior highs and adults provides background material and ideas for Bible study research and provocative discussions.

GOOD NEWS, by J. B. Phillips, G. R. Welch Co., 65c.

This excellent paperback by J. B. Phillips, subtitled "Thoughts on God and Man", is a series of thoughts or meditations on the Good News of the New Testament and what it can mean for man in his relationship with God and his neighbour. Making use of his own modern translation of the New Testament, the author shows us the wonders of God's love as it can be found in His purpose for man and in the great gifts of faith, hope and love.

The final chapter is an inspiring series of meditations on important days in the Church Year — Advent, Christmas, Holy Week, Good Friday, Easter and Ascensiontide.

(Mrs. G. Peckover)

ALL CHILDREN OF THE WORLD, by Helen Doss, G. R. Welch Co., $1.75.

This little book of approximately twenty-one pages, tells about the way in which God has planned for a world of beauty and variety, in the world around us, and children and adults are different too. This makes the world a beautiful and interesting place to live. This book will help children 4 to 6 to acquire some of the attitudes to form an essential foundation for all that follows in mission education.

NOTICE

1968 WORLD DAY OF PRAYER--FRIDAY, MARCH 1

World Theme — *"Bear One Another's Burdens."*

All materials, with the exception of the Filmstrip and Glossy Print, will be sent this year free of charge. Requirements should be estimated carefully.

Filmstrip — in colour — "Poor Man on a Throne"	$3.00
Glossy Print (for newspapers)	.25

Adult Order of Service available in English, French, Chinese, Japanese, Braille. (English version to be printed in February *Glad Tidings.*)

Girls' and Children's Order of Service available in English only.

The following are sent when requested: Posters, Leader's Guide and Story re Author, Planning for the World Day of Prayer, History of the World Day of Prayer (English or French), and Story of the Women's Inter-Church Council of Canada.

Order from: The Women's Inter-Church Council of Canada, 40 St. Clair Avenue East, Toronto 7, Ont., no later than February 15, 1968.

NEWS IN BRIEF

Centennial News

Over 100 members and guests attended the centennial meeting of Alberton W.M.S. Short family histories relating to the history of the Alberton Church (dating back to 1846), were presented in the form of a skit. A map, drawn by Mrs. Robert Horning, showed the progress and changes that have taken place in the community. A needlepoint picture of the Good Shepherd, worked by Mrs. R. Davis, was received and dedicated. C.O.C. and Explorer girls sang several selections and the Centennial cake was baked and decorated by three Explorer girls.

The Cuthbertson and Pioneer auxiliaries of St. Andrew's Church, Wyoming, in Sarnia Presbyterial, celebrated their centennial thank-offering meeting with Miss Irene Stringer, missionary from India, in attendance. On the Saturday afternoon Miss Stringer was guest of honour at an open house at the manse with Mrs. Hugh Nugent as hostess. On Sunday morning Miss Stringer spoke to the congregations of both Camlachie and Wyoming, and in the evening told of her work at a mission service held in the Wyoming Church with Mrs. Hugh Nugent conducting the service.

As their centennial project, the Ruby Walker and W.M.S. afternoon groups of St. Andrew's, Huntsville, provided an opportunity for their congregation to hear about missionaries on the Canadian frontier. The Rev. and Mrs. Blake Walker of Wabush, Labrador, showed slides and spoke of their work in a new town in an isolated area.

The Evening Guild of Knox Church, Cranbrook, entertained the Home Helpers at a centennial party.

Meetings in Winnipeg and Selkirk

In Winnipeg, representatives of the Presbyterial met with Miss May Nutt, Secretary for Adult Work, at Flora Avenue House on October 12, to discuss problems . . . Members of the Presbyterial held a sectional meeting with the afternoon auxiliary of Knox Church, Selkirk, on October 19. Presbyterial President Mrs. E. Kirkpatrick, in presenting her report on the annual council meeting, stressed the need for sacrificial giving on the part of all the members and drew the members' attention to the fact that if each member of the Society had given twenty-five cents more each month during 1966 the Society would not have been faced with a deficit.

Newslettes

The three missionary groups of St. Paul's Church, Hamilton, met in a combined meeting on October 10, with the Rev. Russell Hall, missionary in Lagos, Nigeria, as the speaker.

The Rosalind Goforth Auxiliary of New Westminster Church, Hamilton celebrated its 35th anniversary on October 16 with 130 members and friends.

Women's Missionary Society, W.D.

Room 100 — **80 Wynford Drive**, Don Mills, Ontario — 429-2840

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PROGRAMME PACKETS 1967-68

THEME: "*Christ and the Faiths of Men*"

ADULTS—*Christ and the Faiths of Men*	$1.25
YOUTH AND ADULTS—*Deep Well*	2.00
JUNIOR HIGH—*Now—Would you Believe?*	2.00

THEME: "*Japan*"

ADULTS—*The Koreans in Japan*	1.50
CHILDREN—JUNIORS—*Long Night to Tokyo*	2.25
CHILDREN—PRIMARY—*Aiko and Her Cousin Kenicha*	2.25

(See previous issues of *The Glad Tidings* for more information on these packets.)

ADDITIONAL RESOURCE BOOKS

Encounter of the Faiths — by George W. Carpenter. This book leads us beyond differences to understanding and the deep levels of faith	$1.75
Facets of Faith — four short dramas help us to identify with "Christ and the Faiths of Men" and "Japan". Good discussion starters	.75
When Faith Meets Faith — David M. Stowe — a summary of the major religions and ideologies of our society	$1.75
The Response of the Church in Changing Japan — Charles H. Germany — a symposium of the past, present and future of the Christian movement in Japan	$1.75
Fun and Festival from Japan — Gwinn and Hibbard — songs, stories, games and recipes	.75
Drum, Hammer and Cross — Vern Rossman — a play depicting the conflict Christians face with other faiths in Japan today	.75

OTHER RESOURCES:

Picture map of Japan, Dorothy M. Burt. A working map to stimulate interest in the Japan study $1.25.

The World's Children in Picture: Japan, Dorothy M. Burt, lap-sized pictures. Picture album showing Japanese children as they live today. $1.50.

Children of Japan, Nina Millen, display sized drawings showing Japanese children at school, home, play. For kindergarten and primary children. $1.50.

Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

FEBRUARY 1968

GLAD TIDINGS

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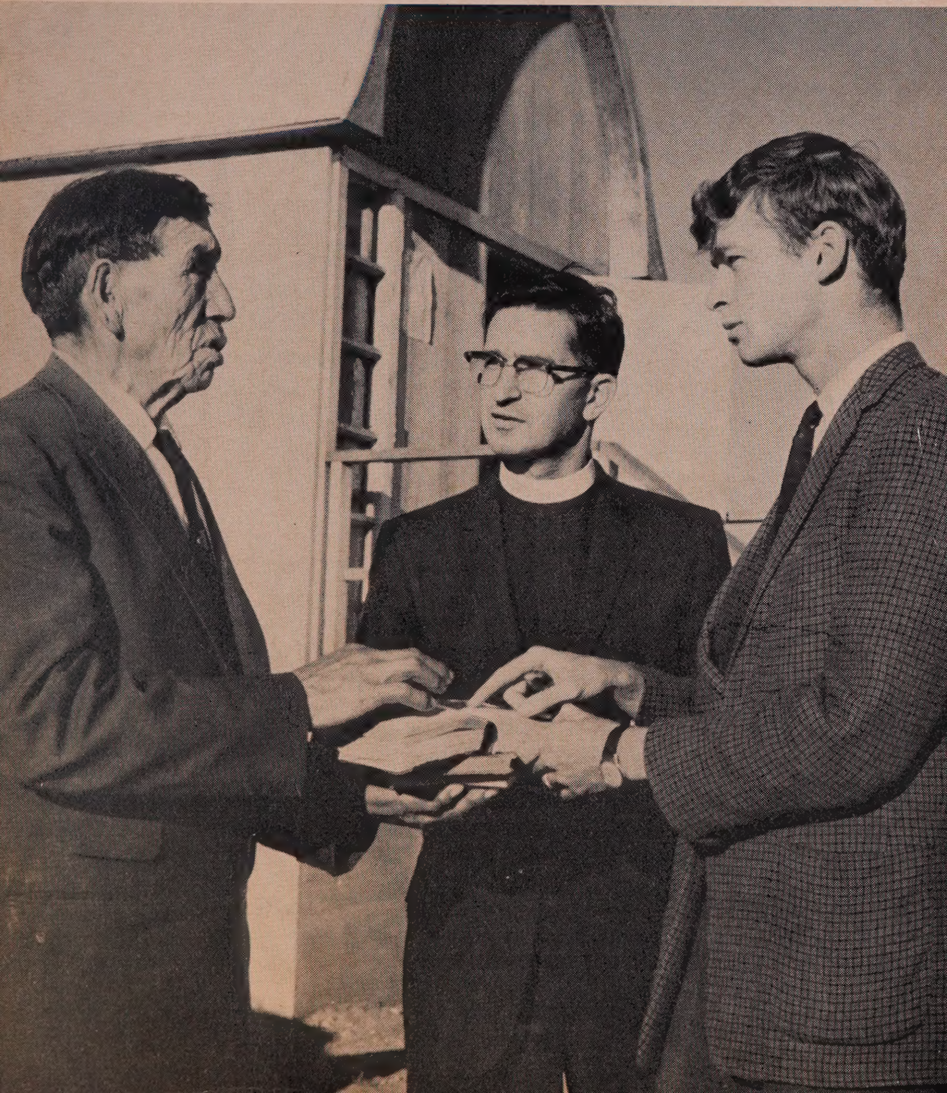

GLAD TIDINGS

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Helen C. Proudfoot, B.A.

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COVER PICTURE: A leading layman in his church, this Indian Canadian, left, tells the student pastor what the Bible has meant in his life. The Rev. Rex Krepps listens in. See article "Man in Transition".

Man in Transition

By *REV. R. G. KREPPS*

As far back as I can remember I have been interested in our Canadian Indian people. My first introduction to them came when I was a small boy in public school. The occasion is vividly recalled as I think about these people.

One afternoon we were travelling out to the farm when my Mother pointed out to us an Indian lady with her baby, sitting in front of their tent alongside the road. The husband of the woman was one of many who were hard at work picking rocks off the land and piling them in the neatest stone piles that ever graced a prairie farm scene. The white men simply picked up rocks and threw them in a heap or a pile. The Indians built their stone piles in neat formations with squared off ends. This captured my interest and I believe it was from that time on that I thought of the Indian as having an innate artistic ability. I knew he had something that spoke of architecture and I remember talking it over with my parents. A Saskatchewan farmer, however, was not that interested in building a stone pile that looked like a piece of architecture. He was interested in getting the rocks off the land so that his machinery would not get wrecked running over stoney ground! So after that there was very little said about the way stone piles were built.

My second appointment as a student minister to a summer mission field was to an Indian Reserve in Saskatchewan. It was to prove to be one of the great interests in my life, and is still so today. For anyone to work with our Canadian Indian people is to find an undying interest. As you work with them you often have mixed thoughts and mixed feelings or emotions. At one time you hear of the injustice of a white man's deal with an Indian and you feel deep resentment to the white man. At another time you see an Indian's brutality to another Indian person and you feel another resentment. You know your emotions must not control your reason-ing, but you think on these things and much of it roots itself somewhere in your subconscious mind.

The Presbyterian Church in Canada has the responsibility of ministering to the spiritual needs of several Indian Reserves in Manitoba, Ontario and two in Saskatchewan. It was because of this that my first posting as a graduate was to a white congregation and one Reserve, and also to become Chaplain to one of the Residential Schools. The Indian people received me into their Church and into their community and I have many happy thoughts about my first Church service on the Reserve. Time will never erase the friendships formed there, for our friendships became a part of that eternal fellowship with the Church on earth that will continue in the Church in heaven.

After eight years of working in those fields, I accepted a Call to a city church. It was, however, with the understanding that the congregation would permit me to continue working with our first Canadian people. The congregation readily agreed to this and have whole-heartedly co-operated in every venture I have had with these people. A transition has been taking place in the lives of the Indian people. That transition has been from the predominantly rural to the urban community. This has been taking place now over the past twelve years or so. In fact it was jokingly said at one of the Indian Metis conventions that Winnipeg was the largest Indian Reserve in Canada! And for that they made our Mayor of the City an honorary chieftain!

The Indian people in the city do not readily find their place in the city church. Many of them will go to a church where they know or have known a minister upon a previous occasion. This has been the case in the church which we now serve. We have several Indian families attending church regularly. We have one of our young first Canadians teaching our kindergarten department in the church school. By the way, she has an assistant from Hong Kong! Another of the young girls who was married here in this church last year, has just volunteered for the senior choir. Another became a member of the Church just recently; she transferred from her home church on the Reserve. We have now and have always had them in our young people's group and they are active there too.

These things have been mentioned because it has given me the opportunity to work with the Canadian Indian people in their life of transition from one culture to another. For some of them it has not been a difficult transition, in fact it is their way of life, thanks to our Residential Schools. They have readily taken the steps necessary to live the way they want to live and there is no distinction between white and Indian. They desire to have the material comforts of life and they have no difficulty in becoming a part of the society as we know it. Anyone would be proud to call them friends. They hold responsible positions. They know they are a part of an organization, a cog in the wheel of industry and without their help the industry would be seriously handicapped. A great number has already reached this status and the number is rapidly growing each year. The professions and trades they enter are varied. Some teach school, some are secretaries, stenographers, filing clerks, etc. Some work in industries in large cities. One of them in presently teaching school with the Canadian forces in Germany. It is not unusual today to hear of these young people from our Canadian prairies branching out to places where the grass seems greener. There are several of them in Calgary and Vancouver holding down good jobs too. The list could go on endlessly. I hope I have made my point in order that those who read this article will realize what transition is taking place in the life of our Canadian Indian people.

There are others though that are not faring so well. Some of these people take two to three years to realize their full responsibility to the firm for which they work. So often they have a king-sized inferiority complex and feel insignificant in their work and feel that if they miss a day or two of work it won't matter. They learn much to their sorrow, that no matter how unimportant they thought they were, their employer needed them or they would not have been hired. Sometimes the employer does not look below the surface to find the reason for the self-appointed holiday and gives them a permanent one. At other times I have known an employer to expect absenteeism to happen. They get the personnel officer to talk it over with the absentee when they return. After the third time they are given a warning letter which they are to take with them as a gentle reminder that they have had their last self-appointed holiday. The next one will mean the termination of their employment.

There are others who come to the city looking for work and find the wrong kind of friends. They usually have a little money when they arrive and their so-called friends are all too quick to help them spend it. They are literally dismayed at the rapidity with which money vanishes and all too soon are bereft of money and friends. It is often at this point that they contact a minister they know or have known. We would rather they would contact us when they arrive in the city and are full of zeal for work. We usually have sufficient contacts to be of help but it is difficult for them to land a job when they are disillusioned by friends and are penniless and frustrated.

I think it needs to be said that

there are Indian people in the city who have made their way without the help of the Church. So have thousands of immigrants to this land. However, I have noticed that the person who has found his way into the Christian Church has found friendship and stability that are important for everyday living. It is God in Christ that can give stability to life when "all hell breaks loose" in loneliness and despair and the feeling of being unwanted and unloved. Some have tried many different things such as the bar-room and hotel rooms only to find that the next day the problem has greatly increased.

The so-called aggressive white race must be willing to stretch out the right hand of fellowship. A timid person is not going to make the first move. I think the Presbyterian Church should make an all-out effort to reach these talented people for Jesus Christ. It takes a loving concern and an understanding spirit to be of use. Could this be the prayer of the Presbyterian Church in 1968?

Your Prayers are asked

—for all who prepare for and attend Presbyterial Annual Meetings that through concern and discussion effective plans may be made for the year ahead.

—for all newly elected Presbyterial officers that they may seek earnestly to understand their responsibilities and to fulfil them.

—for all the students from overseas who are studying under the auspices of our Church. Pray that their time in Canada may be used to fulfill God's purposes for them.

—especially for Miss Young Ja Shin who is ill at this time of writing.

—for the people of Biafra and Nigeria; for the people of India. We ask your prayers especially for Miss Bulmer and Mr. McGraw who are at this time of writing in Biafra; for the missionaries of our Church and of our Society in India and for those who are hoping to be allowed to enter India in the near future.

—for the Indian Canadians on reserves and in residences served by our Church, and for the workers engaged in a ministry to Canada's native peoples.

—for the staff members of the Birtle Residential School and the Cecilia Jeffrey Residence, and particularly for Mr. and Mrs. M. Rusaw and Mr. and Mrs. C. Wasacase in the heavy responsibilities that are theirs.

CONSTANT IN PRAYER
. . . BURDENS TO SHARE

Built on a rock the Church doth stand
Even when steeples are falling
Crumbled have spires in every land
Bells still are chiming and calling.

Such would seem to be the setting for the World Day of Prayer, 1968.

Jesus continually stressed the seemingly insignificant. The "drop in the bucket", faith as a grain of mustard seed, a boy's picnic lunch, He taught, would be blessed and increased when offered in faith and obedience. Evidence of this truth is illustrated in the birth of the World Day of Prayer and in the miracle of its growth. What began as one woman's adventure in faith has grown to an experience involving millions of Christian women. The world-wide day of prayer will be observed in 1968 on Friday, March 1.

World Day of Prayer! This is not a superficial fellowship of women attending "another meeting", but an unparalleled opportunity, bridging racial and denominational lines, to witness to the unified resources of prayer, faith and love. In India, Scotland, Australia, Turkey and Korea the day is one of rejoicing, thanksgiving and offering.

A warm consciousness of this communion transforms the reading of hundreds of reports of services across Canada from statistics relegated to an office file, to a very real personal encounter and prayer fellowship. If we allow our imagination to create a cineramic screen on which we can follow the panorama of this faith in action, we can be drawn into a thrilling involvement.

Over and over again the service is repeated in places with such enchanting names as Plum Coulee, Shawinigan, Hearts Content, Lively, Qu'Appelle, and Inuvik. We sing with Senior Residents accompanied by their 88-year-old pianist, participate in services for school children, teenagers and shut-ins. With sincere pleasure we welcome the increasing fellowship of Roman Catholic women.

Last year the World Day of Prayer service came to us from Queen Salote of Tonga in South Pacific. The service for 1968 is the work of Mrs. Rathie Selvaratnam of Ceylon, on behalf of the Women's Committee of the East Asia Council of Churches. As chairman of the committee, Mrs. Selvaratnam has been a dynamic participant in conferences for church women in Asia, Africa and the United States. Through these contacts she has a wide knowledge of the needs and aspirations of women in a changing church in a changing world and so most fittingly chose as the theme for her service, "Bear ye one another's burdens". (Gal. 6:2)

Excerpts from a report in "Japan's Christian Activity News", on the third Asian Church Women's Conference held in Tokyo, reveal the same thought-provoking convictions affirmed by their chairman. An Indonesian housewife said "Meetings such as this speed reconciliation. How quickly hatred passes when you know the people of other nations". And a Japanese delegate commented, "One thing we must do is share the abundance of our Christian life. Self-centredness is the common enemy, you see".

The service each year reflects the customs and traditions of the Church and the land of the writer. Mrs. Rathie Selvaratnam closes with the meaningful form of "Giving Peace" and this creates a warm sense of fellowship. Each passes "The Peace" by means of a simple ritual of clasped hands to the one sitting next to her, saying quietly, "Shanti", or "The Peace of God be with you".

Thus we are reminded that God speaks and teaches us through sisters in other lands and that "the uttermost parts of the earth" can also mean the United States and Canada.

Whether you live in a large city or a tiny village there will be a service in your community on the World Day of Prayer.

As we prepare ourselves once more to participate in this significant observance, let us include in our personal devotions these phrases from the dedicatory prayer prepared by Rayann of Hong Kong — "Keep us from taking the Day of Prayer for granted by giving us a growing understanding of what this Day really means to us as children of the household of God".

* * *

Newslette

Sushila Patras, Reg.N., M.Sc.N., was installed as Director of Nursing at the Graduate School of Nursing in Indore, India, on December 9, 1967.

World Day of Prayer

A Service of Prayer and Commitment

Friday, March 1, 1968

World Theme: "Bear one another's burdens."
(Galatians 6:2)

Order of Service

PRELUDE

CALL TO WORSHIP (Congregation standing)

1ST LEADER: God is love, and he who abides in love abides in God, and God abides in him. (I John 4:16)

A new commandment I give unto you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another. (John 13:34, 35)

If you love me, you will keep my commandments. (John 14:15)

Beloved, let us love one another; for love is of God. (I John 4:7)

HYMN: "Love Divine, all loves excelling" (Tune — Hyfrydol, 8.7.8.7. D)

Love Divine, all loves excelling,
Joy of heaven, to earth come down,
Fix in us thy humble dwelling,
All thy faithful mercies crown.
Jesus, thou art all compassion;
Pure, unbounded love thou art;
Visit us with thy salvation,
Enter every trembling heart. —Amen.

(Congregation seated)

ADORATION AND THANKSGIVING

1ST LEADER: Let us humbly bow in adoration before God our Father, who loves us and bears with us:
How lovely is thy dwelling place, O Lord of hosts!
My soul longs, yea, faints for the courts of the Lord;
my heart and flesh sing for joy to the living God. (Ps. 84:1, 2)

PEOPLE: O Lord, who shall sojourn in thy tent? Who shall dwell on thy holy hill?

1ST LEADER: He who walks blamelessly, and does what is right, and speaks truth from his heart; who does not slander with his tongue, and does no evil to his friend, nor takes up a reproach against his neighbour; in whose eyes a reprobate is despised, but who honours those who fear the Lord; who swears to his own hurt and does not change; who does not put out his money at interest, and does not take a bribe against the innocent.

(This service was prepared by Mrs. Rathie Selvaratnam, Ceylon, Chairman of the Asian Church Women's Conference.)

PEOPLE: He who does these things shall never be moved. (Ps. 15)

LITANY Let us pray.

1ST LEADER: O God our Father, who has revealed thyself unto us in thy Son, Jesus Christ, and has made us all thy children and brethren one of another.

PEOPLE: We praise and adore thy holy name.

1ST LEADER: O God, the Son, who didst bear the burden of our sin upon the wood of the cross, and opened the doors of everlasting life,

PEOPLE: We praise and adore thy holy name.

1ST LEADER: O God, the Holy Spirit, who continues to make intercession for us with groanings that cannot be uttered,

PEOPLE: We praise and adore thy holy name.

1ST LEADER: Almighty God whose glory the heavens are telling, the earth thy power, and the sea thy might, and whose greatness all feeling and thinking creatures everywhere herald; to thee belongeth glory, honour, might, greatness and magnificence now and forever, to the ages of ages. — Amen

("In His Name" — George Appleton)

THE LORD'S PRAYER

SCRIPTURE READING

1ST LEADER: DIVINE LOVE GIVES

2ND LEADER: For God so loved the world that he gave his only Son that whoever believes in him should not perish, but have eternal life. For God sent the Son into the world not to condemn the world, but that the world might be saved through him. (John 3:16, 17)

1ST LEADER: DIVINE LOVE PLEADS

2ND LEADER: O my people, what have I done to you, and in what have I wearied you? Answer me! For I brought you up from the land of Egypt, and redeemed you from the house of bondage; and I sent before you Moses, Aaron and Miriam. O my people, remember what Balak king of Moab devised, and what Balaam the son of Beor answered him, and what happened from Shittim to Gilgal, that you may know the saving acts of the Lord. (Micah 6:3-5)

1ST LEADER: DIVINE LOVE STOOPS TO CONQUER

2ND LEADER: Jesus rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. When he had washed their feet, and taken his garments, and resumed his place, he said to them, "Do you know what I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you. (John 13:4, 5, 12-15)

1ST LEADER: DIVINE LOVE COMMISSIONS

2ND LEADER: Bear one another's burdens, and so fulfil the law of Christ. For if anyone thinks he is something, when he is nothing, he deceives himself. But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbour. For each man will have to bear his own load. So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith. Galatians 6:2-5, 10)

(Congregation standing)

HYMN: "O Love that wilt not let me go" (Tune: St. Margaret — 8.8.8.8.6)

O Love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer be.

O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be. —Amen.

(Congregation seated)

PENITENCE

3RD LEADER: It is the Cross of Christ that draws men
in every country and in every age
more than his teaching,
more than his life of holiness,
more than his miracles of power and love.
The Cross declares God's love for men;
God loves men as much as this.
The Cross shows what man's sins do to God;
Sin causes all this pain to God.

When one is selfish,
When one is proud,
When one is exclusive, prejudiced,
When one is unconcerned about the other,
When one is unforgiving,
there is sin.

1ST VOICE: Is it nothing to you, all you who pass by?
Look and see if there is any sorrow like my sorrow which was brought upon me.
(Lamentations 1:12)

2ND VOICE: Christ bore our sins upon the Cross
Should we not bear one another's burdens?

1ST VOICE: Where is thy brother?

2ND VOICE: I know not; am I my brother's keeper?

1ST VOICE: No. But where is he? Are you concerned about him?

3RD LEADER: Let us in penitence bow before the Cross of Christ and confess our failure to love others as God loved us and reconciled the world unto himself.

Let us pray:

For our failure to realize that the whole world is a brotherhood, that there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all and in all.

People: O Lord, forgive.

3rd Leader: For our prejudice and self-consciousness of race or colour or tongue,

People: O Lord, forgive.

3rd Leader: For our indifference and lack of concern
For our fellowmen living in poverty, and unemployment;
For children who are undernourished;
For the ill-clothed, ill-housed, illiterate and ill,

People: O Lord, forgive.

3rd Leader: For our unwillingness to understand the needs and problems of other peoples, the bitterness of the weak, and the groans of the oppressed,

People: O Lord, forgive.

3rd Leader: For our readiness to acquiesce in the ways of the majority, to seek the paths of least resistance and to prefer popularity to justice and equity,

People: O Lord, forgive.

3rd Leader: If, where the Father has placed us, we do not fight with all our strength against the world in disorder, we are not real Christians. We do not love God. For as St. John says, "He who does not love his brother whom he has seen, cannot love God whom he has not seen." (I John 4:20) and "Little children, let us not love in word or speech but in deed and in truth."
(I John 3:18)

1st Voice: Then they also will answer, "Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?"

2nd Voice: Then he will answer them, "Truly, I say to you, as you did it not to one of the least of these, you did it not to me." (Matthew 25:44, 45)

3rd Leader: May the almighty and merciful Lord grant unto us pardon and remission of all our sins, time for true repentance, amendment of life, and the grace and comfort of the Holy Spirit. — Amen.

People: Teach us, O Lord, to love our neighbours and enemies. Deliver us from misunderstandings and shortcomings. With the redemptive love of Jesus Christ, teach us to share the sufferings of sinners. Teach us how to remake mankind. Remake us, O Lord, to be thy true children, that some day we may have thy kingdom on earth as thy rule in heaven. In the name of Christ we pray.—Amen.
(Toyohiko Kagawa)

(Congregation standing)

Hymn: "When I survey the wondrous Cross"
(Tune: Communion [Rockingham] L.M.)

When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most
I sacrifice them to His blood.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all. —Amen

(Congregation seated)

MESSAGE ON THE THEME

INTERCESSION

4TH LEADER: Let us pray.
For the rulers of all nations, that they may be guided aright in seeing and working for the things that belong to peace and in achieving a family of nations,

PEOPLE: Lord, hear our prayer.

4TH LEADER: For the leaders, from many lands, who serve in the various Commissions of the United Nations, that they may be guided and blessed in their efforts, to relieve poverty, hunger and illiteracy and to gain for every man his God-given rights,

PEOPLE: Lord, hear our prayer.

4TH LEADER: For our brethren in different parts of the world, those who are tempted through fear or pain to deny their Master and compromise their faith and those who suffer for their faith, that they may be more than conquerors through him who loves them,

PEOPLE: Lord, hear our prayer.

4TH LEADER: For all missionaries in the service of Christ and his church, that they may be living witnesses to God's love and mercy among the people they serve,

PEOPLE: Lord, hear our prayer.

4TH LEADER: For the church, that the divisions of the body of Christ may soon give way to the unity which is in Christ,

PEOPLE: Lord, hear our prayer.

4TH LEADER: We intercede before thee for the nations of the earth and our prayer is the same as that of ancient seekers after thee, "From darkness lead us to light, and from shadows to reality". Mercifully grant that millions in our lands forever engaged in arduous pilgrimages, in search of peace and satisfaction, may at last lay down their weary burdens at the feet of him who gives rest and peace to all those who labour and are heavy laden. May they come at last to the haven of peace, even Jesus Christ, and find in him thine own response to their age-long quest. (From Augustine Ralla Ram)

Let us pray for the World.

4TH LEADER: O God, Ruler of all, grant that the state of the world may be such that everywhere doors may open for the truth of thy word and the saving power of thy gospel to spread unhindered throughout the earth. Take from the world all threats of war.

PEOPLE: Enable nations to live together in brotherhood. Teach men to direct the powers which thou hast given them to the saving of life not to the destroying of it.

4TH LEADER: Take from the world all religious intolerance.

PEOPLE: Help all men to remember that there are more ways than one to thee, and that thou hast thine own secret stairway into every heart.

4TH LEADER: Take from the world all enmity and suspicion between nation and nation, between race and race, between colour and colour.

PEOPLE: Help them to find a new fellowship which will transcend colour and country, and which will make them one family in thee.

Leader: Take from the world all injustices, illiteracy and poverty and make it a world where none shall prey on any other.

People: Hear these our prayers, and inspire us by thy Spirit and strengthen us by thy grace to build the kind of world this world ought to be through Jesus Christ our Lord.—Amen (Barclay)

(Congregation standing)

Hymn: "Speak forth thy Word, O Father" (Tune: Aurelia — 7.6.7.6. D)

Speak forth thy Word, O Father,
Men's hungry minds to feed:
The people starve and perish,
Unconscious of their need;
For so, Lord, thou hast made us
That not alone by bread,
But by thy word of comfort
Our hunger must be fed.

The secrets of the atom,
The universe of light,
All wonders of creation
Proclaim thy boundless might:
But only through the witness
From man to man passed on
Dost thou reveal in fulness
The Gospel of thy Son.

Take us, then, Lord, and use us
Thy messengers to be:
Our prayers, our gifts, our service
We offer here to thee,
That every man and nation
May learn what we have heard,
And all the minds of millions
Shall feed upon thy word. —Amen

(Congregation seated)

ACT OF DEDICATION

1st Leader: God gives — man shares.

At this service of worship and dedication, let us share with those in need of the good gifts of God.

"But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (1 John 3:17)

THE OFFERING
(Special Music if desired)

Dedication of Offering

1st Leader: All things come of thee, and of thine own do we give unto thee, O Creator of the world.—Amen

PRAYER OF DEDICATION (Congregation standing)

Leader and People: Father of our Lord Jesus Christ, from whom every family in heaven and earth is named, humbly we come into thy presence to dedicate ourselves to thee. Open our eyes that we may understand and value the hopes and aspirations of women in many lands which have made this Day possible. Keep us from taking this Day of Prayer for granted by giving us a growing understanding of what this Day really means to us as children of the household of God.

Show us what commitment to thee means in terms of sharing one another's burdens. Let us come to thee, dear Lord, with sensitive hearts, with spirits which have truly sought to discover thy will for us in the ever-changing shapes and structures of our modern society.

We pledge thee our loyalty and earnestly pray that there may be such quality of life in us that the world can recognize us as citizens of thy kingdom. Through thy power and redeeming love make us bridges of reconciliation and healing to the nations.

Grant to each of us a warm sense of thy living presence. As we leave this place of worship, as we go out from this experience of supporting fellowship and return to our ordinary tasks and responsibilities enable us to stand fast in the faith.—Amen. (Rayann Ma, Hong Kong)

WORLD DAY OF PRAYER HYMN: "The Day Thou Gavest" (Tune: St. Clement 9.8.9.8)

The day Thou gavest, Lord, is ended;
The darkness falls at thy behest;
To thee our morning hymns ascended,
Thy praise shall sanctify our rest.

We thank thee that thy church unsleeping,
While earth rolls onward into light,
Through all the world her watch is keeping,
And rests not now by day or night.

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

So be it, Lord! Thy throne shall never,
Like earth's proud empires, pass away;
Thy Kingdom stands and grows forever,
Till all thy creatures own thy sway. —Amen

BENEDICTION

LEADER: Now unto him that is able to do exceedingly abundantly above all that we ask or think according to the power that worketh in us, unto him that loved us and washed our sins by his own blood, to him be glory and wisdom and thanksgiving, and honour and power and might for ever and ever.—Amen.

NEWS IN BRIEF

"Focus on Faith" in Calgary

A series of lectures and discussions with the theme "Focus on Faith", arranged by the Christian Education Committee of the Presbytery and Presbyterial of Calgary, was held on three successive Monday evenings beginning October 23. The aim was "to clarify our thinking on What We Believe." Lectures were given by the Rev. Dr. Murdo Nicolson with panel discussions by prominent laymen.

TUG OF CHANGE . . .
TUG OF FAITH

by JAMES A. GITTINGS

This article is especially related to Programme IV "Resurgent Religions" in the mission study "Koreans in Japan" and to Programme III "The Christian Faith and Other Religions" in the study "Christ and the Faiths of Men".

New in Tokyo, Mariko, along with fifty-six other farm girls, was introduced to the matron of the factory girls' dormitory. The woman, awesomely efficient in her white uniform, assigned Mariko with two girls of her own age to a "six-mat" room — an enclosure approximately twelve feet long and nine feet wide. Since the girls were strangers to each other, their best and most stilted manners could not quite bridge the long silences in their conversation. They were quick to stow their boxes on a shelf that circled the room, and quick to join other girls, issuing from their identical rooms, in the corridor of the dormitory. Through the evening that followed, they stood in each window of the corridor, looking out at the lights of the city.

Next day, after an hour of orientation, Mariko was led to her working place. When a male worker hefted a tray of tiny molds onto a revolving table, Mariko reached up to tug on a lever. From a spout poured a stream of liquid plastic, filling the molds as the table made its slow revolution. The shapes on the table never changed. Mariko made angels, stars, sheep, cattle, wise men, and shepherds — a never-ending Nativity scene.

At lunch time and after work, employees played volleyball in the company recreation yard. They ate dinner together in a company restaurant. In the evening, boys from an adjoining men's dormitory gathered in the girls' social room for talk, table tennis and dancing. Sometimes, especially around payday, the workers went in pairs to theatres and coffeehouses in the Tokyo entertainment areas of Shinjuku or Shibuya, or rode the subway downtown to the Ginza to smile at foreigners.

At first Mariko considered life at the factory to be great fun. Almost everybody was young except for the supervisors, who (being "kocho" and "Uwayaku," the "bosses") didn't count socially anyway.

Weeks passed. Mariko's happiness was marred by a growing feeling of insecurity. In part, her uneasiness stemmed from the absence of her father and elder brother, those twin poles of certainty and

On Christmas Eve, Mariko sang the carols of Christmas with Christians for the first time.

authority in rural Japan. At work, the reins of authority clearly rested in the hands of her employer and supervisor. As long as their directions were given with attention to the ordinary courtesies of Japanese speech, they were to be obeyed, and Mariko tugged at her lever with the obedience expected of a Japanese worker.

During free periods, however, the question of authority was more difficult to solve. To whom should she listen? In Mariko's dormitory were many "leaders," some of them self-appointed and some elected by various workers' groups. A few girls on the corridor belonged to Sokagakkai, the fast-growing Buddhist layman's organization. Two of them paid special court to her because she was a newcomer, arranging to visit her room at every opportunity. "Be sure to read these carefully," they kept saying, thrusting a succession of Gakkai publications into her hands.

Employees of the plastics factory purchased and circulated an astonishing variety of publications. On the reading table Mariko discovered violent tracts by Trotskyite organizations, slightly more restrained magazines from the Japan Communist Party, a militant newspaper put out by the left wing of the Socialist Party, and a black-bordered handbill distributed by the infamous Kokuryu Kurabu, the extreme-right Black Dragon society. The Society, Mariko read, "laments the absence in Japan of a climate in which political assassination can occur."

In addition to political material, Mariko picked up religious publications from the table. She learned about gentle Konkokyo, founded by a farmer-mystic, and about "Perfect Liberty Kyodan," the expanding organization specializing in group discussions on ethics. For Mariko, whose hometown religion had been a matter of twice-yearly visits to temples and attendance at weddings and funerals, the plethora of religious alternatives stirred questions she was incapable of answering. Again she longed for her father and brother, wishing they were near to give advice.

But her expanding restlessness involved more than reaction to new political and religious ideas. For a sizable group of her co-workers, neither religious nor political ideologies contained relevance. It was the conduct of this group, especially in sexual affairs, that created a shadow in Mariko's mind. Back in her native village, and everywhere in traditional Japan, society provided a place for two distinct types of women. One variety, shaped by family tradition and heritage for work in the entertainment industry, treated sexual intimacy rather casually. But for a "good" girl of "good" family — and Mariko considered herself such — there had never been the slightest condoning of sexual relationships outside of marriage.

Now at the factory, Mariko saw

that some dormitory girls, also of "good" family, entered into intimate romance with boys of the adjoining dormitory. Considering the subject dispassionately, Mariko had to admit that her friends ran no danger — in abortion-tolerating Japan — of bearing babies. She also noted that most of the intimate couples were bound together by honest affection. Somehow, neither observation comforted her much. She, too, felt great affection for a boy — for Hideo, over in the drafting shop. Should she respond to him in this way? Would intimacy with Hideo colour her relationship with a future husband? Could there even be a future husband, with mother and father far away in Shikoku, unable to arrange a match?

Two especially exciting experiences marked Mariko's first year on the job. One was the great gathering on May Day at Yoyogi, in Tokyo's National Olympic Stadium. Like most Japanese workers, Mariko was convinced that the world's people could be classified in two groups. One, small but immensely powerful, comprised the world's capitalists. The other group contained the mass of workers and farmers. May Day, in the view learned by Mariko, provided an opportunity for workers to display their strength to society and to each other. Therefore she and her friends were up early, dressing themselves in their best.

Before joining the boys, most of the young women tied red ribbons in their hair, though few would have called themselves Communists. Together the delegation from the plastics factory went by subway to a gathering place about a kilometer from the stadium, where they sang to pass the time until the moment to take their places in the line of march. Their mood was happy, because workers had won a round of pay raises that spring, and a socialist had won election to the mayor's chair in Tokyo. When the whistle blew, the boys and girls wheeled into the street with spirits as bright as the sunshine.

As the long columns converged in the square before the stadium, Mariko and her companions noticed that a smaller unit, sixty-two men, marched in a group at their side. These men, ragged and lean, were most active of all in singing, shouting, and snake-dancing. "Who are they?" someone asked aloud. The leader of the men, hearing the question, grasped the end of his banner and held it open in the wind. Mariko's mouth framed the words, "Sanya Laborers' Association."

A moment later an astonished whisper ran down the ranks. "They are Christians — and so militant! How can it be?" A short while afterward a second comment travelled back to the line to Mariko: "See the man in the front rank—the one on the left? They say he is a Christian pastor who left his family two years ago to live with the bed-house people in Sanya."

Mariko, and everyone present, had read about Sanya in the Japanese newspapers. It is an area of Tokyo where more than fifteen thousand men — nobody knows exactly how many — live in huge "bed-houses," sometimes more than 800 to a house. Famous for their bitter class-conscious spirit, the men of Sanya are day labourers who earn minimal salaries and cannot afford to marry. Idealists on the May Day march wondered how Christians could be marching under the Sanya banner. Were not Christians a middle-class group in Japanese society, harmless liberals to a man? In Mariko, however, such a conjecture did not arise. She noticed how clean the Sanya marchers looked, despite their tattered clothing.

The May Day meeting lasted through the day, spun out by orations delivered by executives of large Tokyo unions, and by fraternal greetings brought by fish-processing workers from Nigata and Sendai, shipbuilders from Kobe and Shiminoseke, glass makers of Nagoya, and miners from Kyushu, across the sea from Mariko's home. Her heart tugged as she looked at the broadchested miners' representative, and she grew homesick while listening to the lilt in his voice, so different from the harsh tones of Tokyo speech. Not until the workers of the plastics factory had almost reached the dormitory did their singing bring a lift to her spirits once again. She went tired to bed, feeling herself a soldier in a kind of army, though she wasn't altogether sure what the army was fighting for.

The May Day incident led Mariko to strike up a friendship with the dormitory matron, a Christian. When Mariko spoke of the Sanya workers, the matron gave the girl a copy of a "Message to Labour" released on the Sunday before May Day from pulpits of the United Church of Christ in Japan. Expecting to read another ringing call for power to the workers, the young girl was surprised to learn that Christians had been concerned on May Day with how workers used their leisure time ("avoid the 'eat, drink and be merry' philosophy underlying our society, and work for an integrated life"), and with how Japan's splintered unions could unite to pool their strength and effectiveness. Mariko took the paper to Hideo, who also was impressed with the contrast between the Labour Sunday message and the usual May Day fulminations.

Thereafter, Hideo and Mariko went occasionally to services at a nearby congregation of the United Church of Christ in Japan. To the young couple, the church — made up of business executives and university people — seemed "cold" and "too intellectual." But a thoughtful elder asked the two factory workers to attend a discussion circle that met in the church once a week.

At the discussion group there was talk about the Bible, religion, politics, business, and morals. Pamphlets and study papers prepared by church agencies were passed around — and in one of them Mariko read the first direct challenge to the determinism implicit in Marxism that she had ever seen. She learned about industrial problems from publications of the Christian Labour Centre at Kyoto, and about the so-called "new religions" from magazines issued by the Centre for the Study of Japanese Religions, related to the church at Tokyo.

During the first meetings, Mariko and Hideo kept silent, somewhat intimidated by the educational level of the members in the discussion circle. Later, a group leader — a banking executive — began to ask them for particulars about factory conditions and procedures. Soon the two workers had become "authorities" of a kind, deferred to when factual information about factory working would aid discussion.

One evening the pastor of the church called at Mariko's dormitory. With great formality, he asked her to come to special classes on the Christian religion. For the country girl the invitation posed a great problem, requiring discussion with her friends. Attendance at the class would label her an "inquirer" — a person halfway along to changing her faith. In the back of the girl's consciousness was the thought of her father and how shocked he would be, with his farmer's distaste for "gaijin" (foreigners), if she identified with a foreign religion. Only after long self-examination could Mariko inform the pastor that she would come to the class, "for a while."

The new study involved systematic reading in the Bible. Very early in the course of instruction, Mariko was informed she should continue her study for a period of one to two years before considering baptism. The news pleased the girl, since it meant delay in making a decision. But out of her regular attendance at the inquirers' class came a request that she participate in a community Christmas programme to be held in the chapel at Meiji Gakuin University. Preceding the performance were weeks of practice in which Mariko learned the songs of Christmas, and other evenings in which she and the dormitory matron laboured on the gown that Mariko would wear. At last it was Christmas eve — the evening of Mariko's second great experience of her year in the city. In the candlelight of the chapel, the farmer's daughter from a factory dormitory sang with Christians the carols celebrating Christ's birth. Afterward she went home in sadness, not knowing why.

Year-end holidays passed in excitement and celebration. On the morning work resumed at the factory, Mariko rose a little early to straighten the books in her room. Atop the pile lay a Bible. Underneath were union newspapers, a

(Cont'd. on page 38)

Alistair, 8, and his mother on board ship.

Catherine, Alistair and Jim soon after their arrival in Canada.

"Their Visits

The decisions had been made, all the necessary formalities attended to, and we were going to Canada. The man of the house had departed some eight weeks earlier, and had written that he had procured a job and an apartment for his family, two boys aged 8 and 6 and a four-year-old girl (and the landlady was a Presbyterian). I set sail with the children towards the end of October fourteen years ago.

All went well on the beautiful new ship until two days from docking in New York, when I developed bronchitis. After a nightmare of Immigration, Customs, Passports, strange trains to Eastern Ontario, arrival at a strange house at midnight, and no sleep, I was finally, at noon on my first day in Canada, in the local hospital with pneumonia. Our landlady, a real ministering angel, took over the welfare of my family until I arrived home ten days later. Her task was not finished, however, as due to complications, I was confined to bed for a further four weeks. My wee girl went everywhere with her, including the W.M.S. Gradually I had visits from ladies of the Presbyterian Church, particularly my compatri-

Vere Like Manna"

by MRS. Wm. J. B. McLAREN

ots, and these visits were like manna, for after three weeks in Canada I did not even know what was at the end of our street.

One day a large box was delivered, and directly on its heels arrived a breezy little lady who informed me she was "Mrs. S., Welcome and Welfare Secretary of the W.M.S." Seeing my expression, she speedily explained, and as our visit progressed I became curious about the people involved. There was a card signed by all the members of this group, and the parcel revealed numerous brightly tied packages of every shape and size, and instructions to — "Open one three times daily after food." Can you imagine the contents? Magazines, candy, cookies, home-made preserves. Every day for ten days the whole family gathered around my bed after every meal, but I have always been a little suspicious of the fact that the first I opened contained a Canadian Cookbook, while just before I opened the last, I had been allowed up for the first time, and found — an apron! I had to find out more of this W.M.S.

We had gradually been able to find our feet, send the children to Sunday School and attend Church, where I was able to put faces to the names on my card. Eventually when the children were all in school I was able to attend the W.M.S. regularly. At first, being an independent Scot, I went with a feeling of indebtedness, which was speedily dispelled by the friendship extended to me. I soon found out that in this Society there is a field of service for everyone. As my interest in the work grew, so did the opportunities for service. I have held offices in our local Auxiliary, and had the honour of being President for two years. In our Presbyterial I am now Historian, having previously been Press Secretary. I attended a Training Centre at Albert College in Belleville and was delighted to represent our Auxiliary at the 100th Anniversary in Montreal.

The welcome extended to us, and the concern over the welfare of this new family, have tied us strongly to the Presbyterian Church in Canada, and I believe that the new concept of "Friendship and Service" is one which will give the members of our Society a challenge, far-reaching in their communities.

N.B. Catherine, now 18, is taking a secretarial course in high school. Alistair has been employed for 2½ years with a Toronto firm and is studying Industrial Cost Accounting. Jim is studying Drafting at Loyalist (Community) College in Belleville, Ontario.

Reflections On Christmas

by ELEANOR KNOTT

The decorations have been put away for another year; the cards have been sorted and stowed away for use next Christmas. The New Year is now in full swing. Had you celebrated Christmas here with us in India, what would your memories be? For those used to cold weather and central heating, you might have remembered the warm sunshine by day, and the coldness of our buildings by night. Perhaps the rhythmic beat of an Indian bhajan sung by the girls still rings in your ears. Or is it the tree (not an evergreen) decorated with gay streamers and home-made decorations that you remember? Or the brilliant red of the poinsettas and bougainvillea growing out of doors?

Here at Helen Macdonald Memorial School all the girls go home for the holiday but the Tibetans, so we celebrate Christmas with them. At our unfurnished bungalow at Baragaon, about ten miles from here, we set up camp and enjoy the quiet countryside. Christmas Day is spent there. Just as the girls and boys in Canada get up early on Christmas morning, the Tibetan girls were up bright and early. While I was still cozily snoozing in my bed, I heard a voice saying, "Wish you Happy Christmas". I was no sooner out of bed than several girls were in the room, examining my bed (a sleeping bag) and exclaiming, "How thick your bed is! How soft!"

Breakfast on Christmas morning was shared with two of our Indian friends who were helping with the children. It was cooked over a little charcoal stove. Toast made over the coals has an extra special flavour.

Later in the morning we gathered in the simply decorated chapel for our Christmas service of song, prayer, God's Word, and a visualized story told in Hindi. Some of the girls wore their Tibetan costume, and a long wrap-around jumper-style dress with a long-sleeved blouse. Each girl takes some part in the service, whether singing or reading scripture. Once again these girls who have been forced to leave their home country, were reminded of God's love. Some have expressed a true faith in Christ. Others are torn between this 'new' religion and loyalty to the god of their people and the Dalai Lama.

After the service there was the Christmas tree. An Explorer group in Canada sent their own dolls for the girls.* What excitement! They had never seen such beautiful dolls. "Which one will be mine?" they wondered. Each drew a number, and each chose a doll by turn. There were other little gifts as well.

At dinner time there was special curry and rice. It was probably the first time these dolls had eaten curry. The dolls sat on the floor, each beside her new mother. There were other special foods too, such as fruit and sweets. The afternoon was devoted to playing with the dolls, quietly so the adults could have a nap. They also prepared the evening food.

*Sent for Christmas in 1966, these dolls are still living in the hostel with the girls. The other night Diana Wadsworth and I were invited to the Junior hostel to see a wedding. The bride and groom, surrounded by all the guest dolls were sitting on a shelf in one of the dorm rooms. Both bride and groom were garlanded with real flower garlands, one of the wedding customs of this land. A scarf borrowed from someone's clothing box was draped over the front of the shelf.

* * *

WHAT THEY BELIEVE

Can you match up the following faiths with one of the statements below? (Answers on page 40.)

ANIMISM HINDUISM BUDDHISM ISLAM CHRISTIANITY
SOKA GAKKAI COMMUNISM SHINTOISM

1. We believe any man can achieve individual happiness, now, e.g. personal satisfaction, wealth, security, friends and health. ....
2. "Desirable elements" in many religions are welcomed in our faith. ....
3. We believe the crown of religious life is such absolute control of the mind that it remains focused upon truth. ....
4. In our faith we are greatly concerned with ritual purity but have not developed any systematized philosophy or theology. ....
5. In our faith all events are attributed to spiritual agencies. ....
6. We believe that God the creator of all things showed his love for man by sending his Son into the world to reconcile man to himself. ....
7. We believe right living will enable us to attain a condition in which our souls do not have to live in bodies and are free from all desire and pain. ....
8. We believe in materialism and that there is no God. ....
9. We believe that "Whoso disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray". ....

BOOKS

AFFIRMATIONS OF GOD AND MAN, Edited by Edmund Fuller, G. R. Welch Co. Ltd., $5.50.

In this God-is-dead age, it is strengthening and refreshing to read ideas of great men and women, such as Tillich, Sayers, Neibuhr, and many others on the topics dealt with in this book. They write of God, of Man, and of Creation.

This is a book to be pondered over and discussed in small groups. The ideas are intended to start thought. To this reviewer, it was clarifying to cull the book for the thoughts of one writer, Sayers for example, for her confident assertions.

On God: "He (God) has himself gone through the whole of human experience, from the trivial irritations of family life, and cramping restrictions of hard work and lack of money to the worst horrors of pain and humiliation, defeat, despair, and death."

Of Christ: "He was emphatically not a dull man in his human life time — there can be nothing dull about God either."

Of Man: "The sixth deadly sin is named by the Church — SLOTH — In the world it calls itself Tolerance but in hell it is called Despair."

Of Creation: "Why Should God — create anything at any time, of any kind at all? That is a real mystery."

Of Faith: "It is hopeless to offer Christianity as a vaguely idealistic aspiration of a simple and consoling kind; it is a hard, tough, exacting and complex doctrine, steeped in a drastic and uncompromising realism."

These are a few thoughts chosen from one writer in this book. Are they not provocative? (Joy Murray)

* * *

The following three booklets published by The Board of Women's Work, Presbyterian Church, U. S., are booklets which individual women and/or groups in Canada will find helpful:

IN HIS PRESENCE . . . is a booklet of 17 brief worship services particularly for women, with stress on the family and relationships. The services have been written by women of the Presbyterian Church, U.S. ($1.00)

MOMENTS WITH THE MASTER subtitled "Acts of Devotion" is a booklet of brief meditations for personal use. Special high points in life and times of need are emphasized. (50c)

CHRISTIAN WOMEN AT WORK IN THE COMMUNITY. This little booklet describes ways in which women in church groups in the Presbyterian Church, U.S., have become involved in their community. These descriptions "are intended as stimulation for new ideas and actions in women's groups". Presbyterian Women's groups will find the suggestions particularly helpful. (30c)

EPHRAIM SCOTT YOUNG WOMEN'S CENTENNIAL SOCIAL

Montreal, Que.

by MRS. JOYCE MOISEY and MRS. MARGE ALLAN

"Let's try something different!" — This was how it all started at a programme committee meeting held last November. We wanted our congregation to see our enthusiasm for W.M.S. in a new and different way, and chose the month of June for our "Centennial Social." Following the decision to hold the event, our Chairman with her committee held two "think-through" meetings. We realized that a great deal of work would be involved but we wanted to experiment. As they say on TV, we wanted to "Keep it Visual." While none of us wanted to dispense with experience and tradition, we were seeking to present traditional views and feelings in a new and youthful way. The results were what our non church-going "Hippies" would call a "Happening" — a wonderful evening of friendly fellowship which showed us all that Christianity need not be a dull or straight-faced religion, but an alive and vital force.

How to publicize

Men as well as women were sent personal invitations. Our church calendar also carried an open invitation to everyone, and a week before our event, we placed a large poster in the church hall.

What to wear

We decided to live it up by wearing Centennial and National costumes, and we encouraged our guests to do the same.

How to decorate

Centered on a low table in the middle of the room, provincial crests and red candles were placed around the base of a globe bearing a banner reading "The World For Christ." Adding further interest to the room, brightly coloured flags, balloons, napkins, streamers and Centennial roses were used on and around eleven tables, each table representing a province.

What to eat

Our guests were invited to have a cup of coffee and to sample desserts from our home kitchens. Much to our guests' delight, our Centennial Birthday Cake was made of three beautiful cakes spelling out 1 0 0, decorated in red and glimmering with numerous red candles. One of our male guests ushered this in on an old-fashioned tea-wagon while everyone sang "Happy Birthday Dear Canada."

Our programme

We decided the method of presentation for our theme should take the form of a Living Newspaper. Our publication, called "The Glad Findings", had two editors who acted as commentators reading from a script which had been thought through and written by the whole group. Miss Prim and Mrs. Proper, suitably dressed as pioneer women, introduced the various feature articles. As each page was written, a large descriptive poster was placed on the wall at the back of the stage. The guests were encouraged to participate as we "printed" our first edition.

Page 1 — "Sing Along With Jack and Val"

To get us off to a rousing start, the husband of one of our members led our sing-song of old favourites accompanied by a young female choir member.

Page 2 — "Tots to Teens"

An enthusiastic young lady, interested in youth, presented this page aided by the use of props. Puppets fashioned with balloon heads on stuffed uniforms of C.O.C., Explorers and C.G.I.T., were placed in the centre of each literature display. Having been a member of all three groups, and then a leader in Explorers enabled our reporter to present her material from personal experience.

Page 3 — "Keeping Fit"

In a humorous vein, a few of our members put on a skit. In it, the department head in charge of an office of girls dressed primly in long skirts explained that instead of having coffee breaks each morning, in future there would be exercise breaks. The resulting demonstration probably set Physical Fitness back twenty years.

Page 4 — "Songs by Diane"

One of our choir members with a delightful soprano voice, filled our room with music as she sang numbers from several hit Broadway shows.

Page 5 — "Buttons and Bows"

Women are always interested in fashions, and our group is no exception. A member of our group, herself beautifully gowned, described the styles of the past century which were then cleverly modelled by husbands, brothers and other male guests. Paris had nothing to fear regarding its place in our fashion world. Our guests greeted our models with roars of laughter.

Page 6 — "Across Canada"

Encouraging our guests to participate, we had each table act out a charade about one of our provinces, after which one of our members related interesting facts about that province.

Page 7 — "E.S.Y.W.M.S." (Ephraim Scott Young Women's Missionary Society)

The cast for this production was three of our members. The purpose of this playlet was to show we can interest new members in W.M.S. A demonstration visit was carried out on a prospective member by two of the group.

Page 8 — "Moods In Worship"

Many new ideas are being introduced into worship and we felt that a change from the usual format would be of benefit to both our group and our visitors. A tape recorder was employed, playing music and spoken prayers gathered from several records, including some new and rather radical approaches to God. To set the mood, and let everyone think and listen undisturbed, the lights were turned out, leaving only the candles around the globe and on each table to provide illumination. During the worship, one of the members read a short passage from the New Testament using one of the new versions, "Good News For Modern Man."

At the end of the evening we went home feeling refreshed and satisfied that we had successfully interested members of our congregation in something different. Our guests, both male and female joined together in making our evening possible, and we thank them. A young man in the sales field said at the close of the evening, "You made an excellent sales pitch and I can understand why you are so keen on your group."

Without the help and encouragement of the two other senior W.M.S. groups in our church, we might not have continued during our formative years. Our group will continue to try new methods to reach young women to promote understanding of our purpose and seek participation in our programme. We realize that without Christ in our hearts, our programme has no purpose; however with Him, He can use us individually and as a group for His work. Why not try something different at your next meeting? Move ahead with the times. Don't be afraid to Live It Up for Christ.

SYNODICAL GIVINGS

January - December 1967

	Objective	*To date*
British Columbia	$22,900.00	$11,962.12
Alberta	19,850.00	11,274.76
Saskatchewan	15,300.00	8,883.18
Manitoba and Northwestern Ontario	20,600.00	12,708.10
Hamilton and London	160,000.00	120,541.50
Toronto and Kingston	178,700.00	122,600.00
Montreal and Ottawa	76,600.00	59,990.27

In Remembrance

Name	Church	Presbyterial
Mrs. T. A. (Laura) McCutcheon	Emmanuel, Schomberg	Barrie
Miss Dorothy Bowslaugh	Knox, Oakville	Brampton
Mrs. Elmer Hunter	St. Andrew & St. James, Cardinal	Brockville
Mrs. Simon Gingrich	St. Andrew's, Hanover	Bruce & Owen Sound
Mrs. Malcolm Woods	St. Andrew's, Hanover	Bruce & Owen Sound
Mrs. Jessie Niels Crowe	Grace, Calgary	Calgary
Mrs. Earnest Bedford	St. James, Thamesville	Chatham
Mrs. John McEachren	St. James, Thamesville	Chatham
Miss Nancy Barker	St. Andrew's, Hamilton	Hamilton
Miss Ethel Gilbert	St. Paul's, Hamilton	Hamilton
Miss Isabelle Irvine	St. Paul's, Hamilton	Hamilton
Miss Hilda Belle McQuesten	MacNab Street, Hamilton	Hamilton
Mrs. R. A. Paterson	St. Paul's, Hamilton	Hamilton
Mrs. W. J. Baker	Knox, Goderich	Huron
Mrs. John Wiggins	Knox, Goderich	Huron
Mrs. Thomas Dunlop	Knox, McDonald's Corners	Lanark & Renfrew
Mrs. David Miller	Knox, McDonald's Corners	Lanark & Renfrew
Miss Allie B. Carley	St. Andrew's, Fenelon Falls	Lindsay
Mrs. Catherine Thurston	St. Andrew's, Lindsay	Lindsay
Mrs. Kenny	Hamilton Rd., London	London
Mrs. J. L. Cote	Melville, Westmount	Montreal
Mrs. Lillian Whyte	MacVicar Memorial, Montreal	Montreal
Mrs. Eva Pretsell	First, Port Colborne	Niagara
Mrs. R. A. Paterson	St. Paul's, Ingersoll	Paris
Mrs. Bert (Annie) Ross	Knox, Thedford	Sarnia
Mrs. John McPhee	Knox, Conn	Saugeen
Mrs. J. D. Smith	Knox, Conn	Saugeen
Mrs. Margaret Craig	Kerrisdale, Vancouver	Westminster
Mrs. D. A. Smith	Mount Pleasant, Vancouver	Westminster

N.B. In the "WMS ESTIMATES FOR 1968" printed in the January *Glad Tidings,* on page 28, under "Organization", the item "Stenographic Salaries: Miss Georgina Campbell, Mrs. Edith Ross" was omitted in error. The amount is included in the total $50,100.00, however.

Miss Paul

Not Just MUSCLE & BONE & A BUNDLE OF NERVES

(Abridged for *Glad Tidings*)

by MISS PRAMILLA PAUL, B.Sc. (N)
Senior Tutor,
College of Nursing, Vellore

"and God created man; in His own image created He him." How often we fail to think of the patient as a person; as a human being created in the image and likeness of God. We visualize him as a horizontal figure lying between sheets and tend to regard him as a case, or a number. All too often he is referred to as 'bed number 24', of 'the appendix case'. We seldom realize that he is a person; a being possessed of a body, a mind, and a spirit, which are interrelated and interdependent. He belongs to a family, and is a respected member of the community in which he lives, enjoying and sharing his rights and privileges. He is therefore, primarily a person, and only secondly, a patient, suffering from some injury or disease. He is a being, possessed of intelligence, a free will, and a destiny designed by God.

No other worker in the hospital is better known to the patient than the nurse, since her profession requires her to spend long hours with him. How important then, for the nurse to realize the need for providing not only curative care to the bodies of the sick and injured, but also serving the needs of mind and spirit. In her relationship with the

Mrs. Mildred Gehman, Reg. N., M.A., of the Christian Medical College in Vellore writes: "I taught Pramilla at one time. She is one of the faithful ones who has stayed with us and is now on the senior staff of the College of Nursing.

Miss Paul received the Ida B. Scudder prize for the best essay at Medical College Convocation for this article and it was published in a souvenir sold at the All India Student Nurses Conference in Vellore, October 11-13, 1967.

patient, she is required to possess a rare knowledge of the feelings of the sick. The nurse who is truly understanding will recognize that restlessness, ill-temper, and other symptoms of emotional strain are a part of the patient's reactions to the fears and anxieties brought about by illness and hospitalization. She realizes that every sufferer has to be treated differently. Experience is the ripest knowledge, and the nurse who can say "I have suffered the same myself" is likely to have the most sympathetic heart. The one who has stood beside the sick bed, with tender love and care, treating patients indiscriminately, is one who can understand best. As a human being, the patient is entitled to courtesy and respect, regardless of his race, religion or economic position. The nurse helps the patient to feel that what she offers him is what he wants. It is the capacity of the nurse to help others by sympathy, understanding, and 'that personal touch', which marks her out in whatever she does. No doubt she needs to have technical knowledge, but the quality that will decide whether she is an outstandingly good nurse is the capacity to establish the right kind of human relationship with her patient. It is vital then, that nurses who have to deal all their lives with people in such an intimate way, should realize from the outset that every patient is worthy of love and understanding. In doing so, she herself acquires real satisfaction in the knowledge and recognition that she has given something of herself for the sake of another because he has a real right to her help.

A patient admitted in a hospital, enters a world that is apt to be totally unfamiliar to him. He endures one terrible sickness, loneliness. To suffer is difficult, but to suffer alone, is sheer tragedy. Much of a patient's life has been spent within the setting of a home where he has established deep roots; where his family, friends, clothes, possessions, work and play have formed a supporting and enveloping environment. At the time of illness, just when he tends to be most in need of this environment, he is deprived of many of its significant symbols. He is perhaps deprived of items of food which have been his cultural heritage for generations, of early morning coffee, of regular meal hours; he is deprived of cigarettes, gadgets, and knickknacks that give him a peculiar sense of comfort. He craves for the companionship of a pet dog, or parrot, and most of all, for his children or grandchildren from whom he is separated by distance. The language spoken in the hospital is unfamiliar to him; no one listens to his troubles, or comforts him; there are strangers on either side of him. No fewer than twenty or thirty different staff go in and out of his room everyday. Each has a small, sharply defined duty to perform, such as drawing blood for lab tests, bringing food, mopping the floor, making his bed. Some of the persons who go in and out of his room rarely speak to him; some appear unaware of his presence. The patient very often does not recognize the category of personnel to which they belong. The different uniforms are quite bewildering to him. Instead of feeling less lonely, with this continuous stream of people, he feels completely deserted, and forlorn. Mr. B was considered to be the most troublesome patient in the ward. He was 60 years old, uneducated, and his leg had been amputated. His home was 500 miles away, and he spoke a strange language. His meals were left untouched, and he refused every form of treatment. Nurses passed in and out of his room, but were too concerned with their work to spend any time with him. Nurse X, however, was different. Though she was heart and soul in her work, with hardly a few minutes to spare, she understood Mr. B's problem. She contacted a nurse who spoke his language and realized that he was extremely lonely, away from his family and friends. She helped in writing a letter to his family and friends. This little act of kindness changed Mr. B's whole attitude. A patient who is given an opportunity to discuss matters that are of vital importance and concern to himself will feel that he is a part of the overall plan of his care, and not just a non-recognized onlooker at what is taking place. Relatives and friends of the patient are of great importance to him. Such persons are entitled to respect and understanding from the nurse. The patient should be made to feel at ease in his surroundings. He should be called by name. His room should be pleasant and attractive, and when necessary, quiet and restful. A thoughtful nurse knows just how and when to put a patient at ease; nothing escapes her all-seeing eye. She knows how human nature reacts in time of sickness. She knows its needs, its weaknesses, its longing to get well. Hence, she spends herself to bring each patient comfort and strength. At the end of the day, the patient has gained strength, while she has become quite exhausted, yet both are contented. The patient is content, because he has found someone who has diagnosed and dispelled his loneliness. The nurse is content, because her patient is in wonderful spirits.

The life of Florence Nightingale was full of examples of her love for the sick. Her whole heart and soul, and energy went out in service to them, and she demanded the same of every woman who wanted to be a nurse. Even when she was a young girl, she found it a great pleasure to accompany her mother on visits to the sick and poor in the neighbourhood. After one of these visits she wrote — "Rubbed Mrs. Spence for the second time. If I have anything of the kind to do, I can do without marriage or intellect, or any of the things people sigh after — It satisfies my soul, it supplies every want of my heart and mind. I want nothing else. My heart is filled."

Later, while at Scutari, faced with the appalling conditions under which the soldiers were treated, she said, "I stand at the altar of murdered men, and while I live, I fight their cause." Nursing was her life's dedication and the soldiers idolized her, because she was so concerned over them. She always emphasized the need "to do the thing as well as it could be done." And this picture belongs to Him who healed by the wayside and then disappeared in the crowd not seeking publicity or thanks. He identified Himself with the poorest of the poor, and came into the world "not to be ministered unto, but to minister and to give His life a ransom for many." The Lord Jesus said, "I came that they may have life, and have it more abundantly." It was for man, that the Lord Jesus came to earth, and He came for the specific purpose of serving man. He was so interested in man that He Himself became man, even to the outpouring of His life for their ransom. The motive power was a passionate love for man. His ministry to man was the outcome of His love for them and because His love was boundless, He could serve even to death on the cross.

Patients are quick to discern the difference between nurses, and their judgements are usually correct. When the nurse on duty is self-sacrificing and unselfish, every patient wants her and does what she says; everybody respects the life she cares for. From her experience, she knows that the sick person is full of uncertainties, fears, and worries. He is not his normal self. She goes out of herself to bring comfort to his body, mind and soul. In order to live a dedicated life, the nurse must realize that in so important a vocation, she must keep in close communion with God. She has to deal everyday with living persons whose lives come from God. Because life is the patient's most precious possession, he treasures it, and does everything possible to protect and preserve it. When he is sick, he expects everyone who cares for him to show the same concern for life as he does. This calls for love, conscientiousness, understanding, and a host of other qualities. To gain such qualities, the nurse must approach the author of life — God Himself. From Him she will learn that she cannot accomplish her duty alone, no matter how much knowledge she absorbs, or how experienced she is; that merely taking care of the physical needs of a patient is not enough; that every patient under her care must have a high regard and respect. She prays to God for guidance. She begins the day with God, and depends on Him throughout the day, to understand fully, the character of the living person she has to deal with. She asks God for strength in temptation; for firm-

(Cont'd on page 38)

OFFICERS' CORNER

* * *

JANUARY AND FEBRUARY

Presbyterial Annual Meetings

* * *

After the meetings, What?

Each year many new officers are installed at Presbyterial Annual Meetings. Many others renew their vows to fulfil the duties of their respective offices for the coming year. With these officers an executive is formed.

It is important that, before their election to office, all officers are given a clear idea of the responsibilities they are being asked to undertake. There are responsibilities or there would be no need for officers!

It is essential that after officers are elected they be given every assistance by other members of the Executive in order that the work of the Executive may be effective.

Plan a meeting of the Presbyterial Executive as soon as possible after the Annual Meeting to discuss thoroughly the responsibility of each officer and how the Executive can work together to keep all groups within the Presbyterial informed about the work of the Society; to assist local officers and leaders; and to make every group feel that it "belongs". Some Presbyterials have found it valuable to have a get-together of the "outgoing" and "in-coming" officers. An effective officer can be of great help to her successor, but the successor will have to develop her own way of fulfilling her duties.

Material on Duties of Officers may be secured from the Organization Department. Presbyterial Secretaries for Children's, Girls and Adult Groups should be familiar with the Manuals for the leaders or officers of groups. These Manuals will help the Presbyterial Officers to help the groups — which is the most important part of their work.

Do not hesitate to seek help from your Regional Secretary or the National Secretaries for Children's, Youth and Adult Work.

Presbyterial Officers are important. You are the people who have direct contact with local groups. Let the groups know of your appointment or re-appointment to office and keep up the contact through 1968.

NOTE: By January 20, 1968 — Be sure all Presbyterial reports are in the hands of Synodical Officers. **By February 20, 1968** — Be sure all Synodical Reports are compiled and forwarded as directed to — Room 100, 50 Wynford Drive, Don Mills, Ontario.

NEWS IN BRIEF

More Centennial Projects

Holstein W.M.S. group in Saugeen Presbyterial presented four CGIT girls with Junior Life Membership certificates, a summarized history of Saugeen Presbyterial was compiled, and each group contacted one or two missionaries for the purpose of learning about their work and assuring them of sincere prayers and interest . . . Life membership certificates were presented to five members of the WMS group of St. Paul's Church, Nobleton, Ontario, as a centennial effort.

The ladies of St. Andrew's Church, Kinburn, Ontario, presented Mrs. George Senior and Miss Agnes Young, two of the oldest and most beloved members of their W.M.S. group, with certificates of Honorary Membership in the W.M.S. These ladies are charter members of the group and have been actively involved in every aspect of its work since its organization in 1904.

A pot luck supper at $1 per plate held in historic Stamford Church was the centennial project of the Executive of Niagara Presbyterial. The aim was to have 100 in attendance, and the proceeds were for missionary work.

One of the centennial projects of Ailsa Craig Presbyterian Church was shared not only by the congregation, but by the community at large. For the fall thankoffering the afternoon auxiliary of the W.M.S. and the Ethel Elliott evening auxiliary arranged a visit of the Ewart College Choir. The choir conducted the service of worship in the church in the morning and the evening service, held in the Ailsa Craig community hall. As mementos of the occasion the members of the choir were presented with Sterling Silver Maple Leaf pins and Ewart College received an honorarium.

Life membership certificates were presented to Mrs. J. Armstrong and Mrs. A. Levitt at the fall thankoffering meeting of the Senior WMS of Paterson Church, Sarnia, Ontario.

Celebrate Anniversaries

The W.M.S. group of Knox Church, Harrington, in Stratford Presbyterial, celebrated its 90th anniversary with a service and tea at the church on November 8 . . . Walkerton W.M.S. group in Bruce and Owen Sound Presbyterial held their 80th anniversary meeting recently . . . Knox Church, Hamilton, W.M.S. group celebrated its 85th birthday on November 22 . . . The Adda McLean Auxiliary of St. Giles Church, St. Catharines, combined its tenth birthday and its centennial project, when all Executive Officers of Niagara Presbyterial and members of District One, were guests at a supper. A life membership was presented to the President, Mrs. Gordon Keir. Guest speaker was Miss Mary Whale, Director of Overseas Missions.

What are you doing On ST. VALENTINE'S DAY?

St. Valentine

Alost everyone knows the legend of St. Valentine, and of how St. Valentine's Day came to be. You will recall that Valentine was a lowly monk whose chief talent was the ability to cultivate and grow beautiful flowers. These he gave away to brighten the lives of the sick and shut-ins, the poor, and the lonely, trying through simple good deeds to help people realize the love and goodness of God.

Later, in memory of him, people began to send flowers to the sick and lonely, and particularly so on the anniversary of his birthday each year.

As time passed, this custom spread to other countries, and people who had begun to think of him as a saint, referred to him as Saint Valentine.

In some places where flowers are scarce in February, people began using pictures of flowers. Then later, to symbolize the idea of the service of love, to which Valentine had dedicated his life, hearts were added to the flower pictures. Hence our present day Valentine cards, and the opportunity to share happy hours with friends by having a Valentine party.

Let's Share With Others

And what a golden opportunity to carry forward something of the original meaning of St. Valentine's Day! Many of you are members of C.O.C. or Explorer Groups. Wouldn't it be fun to share with others instead of merely exchanging Valentine cards among yourselves? Just think how pleasantly surprised lonely or shut-in persons would be upon receiving colourful Valentine greeting cards in the mail! St. Valentine's Day comes in mid-winter when many elderly and shut-in folk may find the time a bit long.

Let's Plan A Visit

What about planning a visit to some of our senior citizens? There are many things you might do as a group. Perhaps you will choose to take each person a single rosebud. Or maybe you would wish to prepare a little skit or playlet, or practise some favourite songs and hymns to sing for them.

One Explorer Group of which I know planned such a visit. They sang songs, and later, with the help of some of the mothers who had accompanied them, the children served their delighted audience cookies and tea.

Before leaving, the group presented each of the senior citizens with a little gift — a hand-decorated cake of soap. The children had carefully cut out pretty pictures of flowers and kittens and puppies and birds, and affixed them to cakes of Sweetheart soap with Bondfast glue. These made very attractive wee gifts, indeed.

Let's Make Something

When you start thinking about it, there are many possibilities that you and your group members or your friends will discover in planning a special project to mark St. Valentine's Day. Have you tried making your own Valentine greeting, using a **potato stencil?** Cut a potato in half. Carve a heart design on the cut surface of the potato, leaving the design in relief. When dipped in colour, this becomes the stencil with which to imprint your greeting cards with a design.

Book marks may be made by cutting corners from used envelopes. Decorate these by pasting on small pictures on the front side of the corner. When slipped over the corner of the page of a book, this marker becomes a useful little gift.

Let's Have A Party

Earlier, I mentioned that St. Valentine's Day is a time for parties! You may also wish to have a Valentine's party and are wondering about some new games. What about a 'Heart Hunt?' Before the party begins, hide tiny hearts around the room. Include also, three or four silver hearts and one gold heart. Have players search for the hearts for five minutes. Red hearts count one point each; silver—three; gold—five points. The highest score wins. (If you wish, lively music may be played while searchers hunt. When music stops, the score is added up.)

Another game is called 'Lucky Heart'. Draw a few large hearts on the floor with chalk. Each heart is numbered. Players march in two's around the room to lively music. When the music stops all couples attempt to stand on or near a heart. The leader calls out a number written on a slip of paper drawn from a box (or other container). All players standing on or near that heart are eliminated from the play. The leader returns the slip to the container, and the game continues for as long as you wish the game to last. The winners are those who have remained on 'safe' hearts.

And have a Happy Valentine's Day!

Actually, Saint Valentine in his day was seeking to do what you 'Explorers' are seeking to do today. This is expressed in your 'Explorer Purpose', as you promise to 'follow the Christ the King' who went about doing good. And so, while it is good to plan a special activity for others on Valentine's Day, it is important to try to be thoughtful of others not only at special times, but all through the year.

NEWS IN BRIEF

"Mission Festival" in Brandon

At a Mission Festival held in First Church, Brandon, on October 2, colourful booths made with church school divider screens and decorated with garlands, Japanese lanterns, bamboo curtains (made from coloured drinking straws), authentic Japanese arts, crafts, materials, and study books, depicted the mission study "Koreans in Japan." The ladies in charge from First Church, Portage la Prairie, and Knox, Carberry, served Japanese tea from a Japanese tea set and were dressed in Japanese costumes.

The study "Deep Well" was presented by the Hartney ladies. Each programme was taken by one of the ladies, with emphasis on the main point of that programme.

The three Brandon churches, First, St. Andrew's and Southminster, in presenting "Christ and the Faiths of Men" had their booths suitably decorated with reading materials, costumes and habits of the three religions — Moslem, Hindu and Islam. A map of the world illustrated the missionary work done in all areas pinpointed with flags.

Two short plays "Clouded Questions" and "Convert", taken from the book "Facets of Faith" were presented by Wellwood Guild members and Neepawa W.M.S. group. A decorated bicycle wheel, divided into sections by brightly coloured construction paper with each section indicating a segment of W.M.S. funds, was used as an offering wheel.

Miss Kennedy in West

During her two days in Red Deer Presbyterial, Miss Margaret Kennedy, missionary on furlough from the Bhil field in India, spoke in Presbyterian Churches in Rocky Mountain House, Eckville, Willowdale, and Knox in Red Deer. In assuring her listeners that Jesus Christ is at work in India, Miss Kennedy said that we must keep on giving in this world that has become a neighbourhood. "We have so much," she pointed out "we must share what we have." She made a strong appeal that we share the freedom and truth we have because of Jesus Christ.

Honoured at 95

Mrs. M. M. Spring (centre) was presented with a life membership certificate and pin on her 95th birthday by the Thornton W.M.S. group of Calvin Church, Saskatoon. With her are Mrs. D. Watson and Mrs. R. H. Douglas who also received life membership certificates and pins on this occasion.

Tug Of Change (cont'd from p. 19)

sleek girls' magazine, a copy of a Sokagakkai publication, and the black-bordered nationalist tract. On the very bottom lay her album of pictures from home — snapshots of mother, father, elder brother, and the neighbourhood shrine. Mariko surveyed the little library with pride, and then went off to work.

At the factory she reached up to tug on the lever. As the table turned, a stream of plastic filled the molds before her. At last only one remained empty. Mariko watched the ribbon of hot fluid begin to fill the cup, and she thought, "This will be a star."

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Not Just Muscle (cont'd from p. 32)

ness and constancy of character; she prays for perseverance, counsel, and discretion, so that she may act in accordance with her convictions, and in obedience to the voice of God; so that she may be able to understand her patient by regarding him as her brother or sister. When she identifies herself with the patient, she realizes that every task she performs for him is honourable and noble, and worthy of being done to the best of her ability.

NEWS IN BRIEF

Presbyterial Fall Rallies

At the fall rally of Red Deer Presbyterial, held in Knox Church, Carstairs, Miss May Nutt, Secretary for Adult Work, introduced the adult mission studies. There were about 20 members present and the ladies first gave reasons why it is important for them to be involved in study. Then they were divided into groups, with each group planning a programme which they later presented to the whole session.

At Sarnia Presbyterial fall rally, held in Knox Church, Thedford, Ontario, a workshop on the mission studies for 1968 was conducted by Regional Secretary Barbara Woodruff, and followed by discussion. The Brigden W.M.S. group presented a playlet and the ladies of Knox Church, Thedford served a smorgasbord dinner, after which a skit was presented on how a meeting should not be conducted. President Mrs. Allan Neal showed slides and gave the highlights of her visit to Guyana this past summer.

A warm welcome was extended by the ladies of Calvin Church, Abbotsford, to the members of Westminster Presbyterial on the occasion of the fall rally. Reports showed that a typical "Valley Group" is never at a loss for projects or programme material. One group, which was unable to find a President, has each member acting in that office for a month at a time. This same group raised $40 a month in talent money besides sending quilts to a young man in the north. Others have contributed much time and energy to community projects such as World Day of Prayer, St. Andrew's Hall, UBC, Canadian Mental Health Association as well as packing hampers for the needy at Central City Mission in Vancouver and driving out-patients to Health Units.

Miss Irene Stringer, missionary from India, gave an interesting account of her forty years of service in the educational area in the Jhansi and Bhil fields when she spoke at the fall rally of Peterborough Presbyterial, held in St. Andrew's Church, Norwood, Ontario.

Panorama of Missions in B.C.

British Columbia Synodical held a Panorama of Missions and a Conference for Presbyterial, Afternoon and Evening Group Secretaries, Group Presidents, Programme Conveners, and Synodical Executive at Kerrisdale Church, Vancouver, on October 4.

Short skits and workshops during the morning helped officers to understand their responsibilities in the Society. The afternoon programme was centred on the Mission Studies with Miss May Nutt, Secretary for Adult Work, reviewing the steps in preparing a study packet and workshops discussing programmes together and presenting their findings later to the whole group.

In the evening approximately 110 men, women and young people attended the Panorama of Missions where displays on the work in Guyana, Japan, the Jhansi and Bhil fields in India, Nigeria and Formosa, and on the national level among Canadian Indians, and historical work, were set up by the various churches in the area.

News from Nigeria and Biafra was brought by Dr. Roy Ward and Mrs. Ward. They told of the strife and disease there and stressed the need for education among the young people in Nigeria.

A picture of life in Japan today and of the Korean people there was presented by means of an interview between Miss Tamiko Nakamura in Korean costume and Miss Nutt, representing a Japanese.

Successful Day in Niagara Presbyterial

The anticipated attendance of eighty at the Annual Workshop Conference of Niagara Presbyterial was greatly exceeded as 120 members registered at First Presbyterian Church, Port Colborne, October 28. The general theme was "Serve the Lord With Gladness".

In the Mission Workshop, Mrs. C. D. Henderson of St. Catharines, through a series of original, member-participation skits, and blue book material, illustrated ideas to develop "mission consciousness" among uninterested or lukewarm women.

The Rev. P. J. Darch of Stamford told the ladies in the Bible Study Workshop, how to present the study without making it a lecture, and gave various methods for Bible Study, such as Brainstorming.

The C.G.I.T. girls of the Presbyterial, along with their leaders, participated in the workshop for teenagers, under the direction of Miss Helen Tetley, Miss Barbara Woodruff and Mrs. Donald Miller, and the section on Children's Work was led by Mrs. Neil Doan of Port Colborne.

Miss Mary Whale, Executive Director of Overseas Missions, spoke on the individual's place in the Christian Mission of the Church. She urged that women take time to see just what kind of people they are, and what their attitudes to other individuals are, for it is their Christian attitude that can influence the other people in their church, their community and the nation.

Concentrating on the new nation of Biafra, with its tribal conflicts, and the ancient land of India, with its increasingly anti-Christian government, Miss Whale led a discussion on the problems found by Christian workers.

Besides Christian missionaries, Christian workers such as mechanics, teachers, agriculturalists and public health workers are required, not only to serve in these countries, but to train the people to help themselves, thus raising their standards of economy, education and health. A Christian individual must go prepared to readily accept living as a member of a community in a different culture. Christians have a duty to reconcile peoples, she said, and this can start with the individual.

During the dinner hour, several members of the Presbyterial Executive presented a hilarious skit on "How Not to Conduct a Meeting".

* * *

WHAT THEY BELIEVE

ANSWERS: 1. Soka Gakkai. 2. Hinduism. 3. Buddhism. 4. Shintoism. 5. Animism. 6. Christianity. 7. Buddhism. 8. Communism. 9. Islam. If you would like to find out more about these faiths the Adult, Youth and Junior High study packets for this year will give you more information.

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THEME: "*Japan*"

ADULTS—*The Koreans in Japan*	1.50
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CHILDREN—PRIMARY—*Aiko and Her Cousin Kenicha*	2.25

(See previous issues of *The Glad Tidings* for more information on these packets.)

ADDITIONAL RESOURCE BOOKS

Encounter of the Faiths — by George W. Carpenter. This book leads us beyond differences to understanding and the deep levels of faith	$1.75
Facets of Faith — four short dramas help us to identify with "Christ and the Faiths of Men" and "Japan". Good discussion starters	.75
When Faith Meets Faith — David M. Stowe — a summary of the major religions and ideologies of our society	$1.75
The Response of the Church in Changing Japan — Charles H. Germany — a symposium of the past, present and future of the Christian movement in Japan	$1.75
Fun and Festival from Japan — Gwinn and Hibbard — songs, stories, games and recipes	.75
Drum, Hammer and Cross — Vern Rossman — a play depicting the conflict Christians face with other faiths in Japan today	.75

OTHER RESOURCES:

Friendship Press world map (for Presbyterian Church)	$3.50

Picture map of Japan, Dorothy M. Burt. A working map to stimulate interest in the Japan study $1.25.

Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

MARCH 1968

GLAD TIDINGS

—Newmarket Era

Special features on "Mission", Overseas students in Canada, and human interest stories from missionaries in Japan, Formosa, India and Canada, contained in this issue.

GLAD TIDINGS

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Helen C. Proudfoot, B.A.

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COVER PICTURE: Making Japanese dolls and paper folding is an interesting project for these members of the C.O.C. of St. Andrew's Church, Newmarket, Ontario. Mrs. W. I. McElwain, shown with them in the picture, tells how on pages 20-21 of this issue.

MISSION

by THE REV. DR. W. H. FULLER
Secretary for Educational Resources
Board of Christian Education

Ten or twelve years ago I was faced for the first time with the word "Mission" as something different from "Missions".

"Missions" meant, previously, the varied activities of home or foreign missionaries, and (on a larger scale) of the society which supported them.

During my college years I became a student volunteer and joined the Student Volunteer Movement for foreign missions. Finally, I applied for appointment as a missionary to Mesopotamia. When nothing came of this, I became a parish minister in Ontario. But I kept my conception of "Missions".

For instance, I thought certain Christians were appointed to be missionaries. The rest of Christians, not being so appointed, should not be called by this name.

Imagine the shock then, when I heard and read that every Christian was a missionary. And this was accompanied by additional phrases: every Christian has a "mission", or should be involved in "mission", or "the Church is mission". Articles began to appear in religious literature about "The Christian Mission".

Gradually I have come to see that a change in religious vocabulary indicates a change in meaning. If the new meaning is grasped it works a change of attitudes, perhaps of relationships of responsibilities, for individuals and even for the church.

New Meanings For Old Terms

The rest of this article will trace briefly how new meanings for the

N.B. If you wish to read further on the subject of Mission and the development of a sound relationship between education for mission and general Christian education, we suggest you read *Education for Mission* (1961) by J. Allan Ranck, available from the W.M.S. Book Room, paperback edition $1.95.

old terms arose in the church; next, what meaning is now attached to the word "mission"; and lastly, how we are to teach "mission" in the church school.

Three influences have worked to place a new emphasis upon mission as over against missions. First, World Wars I and II brought to an end two and a half centuries of missionary expansion without equal in the long history of the church.

Second, these wars were followed by waves of nationalism which dissolved the colonial empires of western nations in Asia and Africa, the major missionary areas of western churches. Missionaries were suspected of being agents of colonial policy, so some governments closed the door against preachers and evangelists. However, even these governments continued to accept the help of Christians from the west who were trained, for example, in education, medicine, agriculture, or industry.

Third, in 1910 the first world missionary conference was held in Edinburgh, beginning what has come to be called the Ecumenical Movement. The International Missionary Council was formed in 1921 to study how the missionary societies might co-operate with one another. World conferences were held in 1927, 1937 and 1952 to study why there were divisions within the Christian Church and how these divisions might be overcome.

Such studies produced new understandings of the nature and work of the Christian Church. And these new insights required a new terminology for their expression. One of these new terms is "mission".

The Meaning of "Mission"

The meaning of mission is based upon John 17:18 and 20:21 together with Matthew 28:18-20. When Jesus prayed to the Father, He said, "As thou hast *sent* me into the world, even so have I *sent* them into the world" (17:18). After the resurrection, He said to the apostles, "As my Father hath *sent* me, even so *send* I you" (20:21). The Christian Mission, therefore, is for the disciples of Jesus to be sent as He was sent.

The task of Jesus Christ was to preach the gospel of the kingdom of God and to make disciples by calling men to repentance and faith (Mark 1:14-17). Later He stated the task of the disciples in these words, "Go, then, to all peoples everywhere and make them my disciples: baptize them . . . and teach them to obey everything I have commanded you . . ." (Matt. 28: 19-20a, from the Bible Society translation "Good News for Modern Man", 1966).

Mission is the task not of the church's clergymen only, but of its lay people as well. That is, it is the task of all disciples, not of just a few. It is not for men any more than it is for women; and it is not their task any more than it is the task for youth.

Mission is a task to be undertaken in the world. God has come into the world, into the life of the world, in the person of Jesus of Nazareth. Because He was sent, He had a mission to carry out in the world.

The world begins at your own doorway. You go out into your neighbourhood and city, into your country and then beyond.

Mission means being sent into that world's life where people live and work and play. So you go (as you live your own life) into school or law court, into factory, office or laboratory, to farm, fishery or forestry. You go as one of those who live and work and play — but also as one who is sent by Christ. You have a mission to fulfil in the area of life where you find yourself.

A disciple fulfils the task of mission by witnessing. He tells what he knows by word and by action. Witnessing may be done by the preacher or teacher, but also by the painter, the sculptor, or the musician. It is effective whenever a disciple has such a pattern of word and action, such a style of life, that his companions in home or school or business see something of Christ in him and hear the good news of Christ from him.

How to Teach Mission In The Church School

How then is this new insight about mission to be taught to the members of a church school? The question could arise at a meeting of a W.M.S. auxiliary, or of a Session, or of teachers. A plan of action is called for.

Those who raise this question should first begin with themselves. What do they know about mission? Several meetings could be given to a study of its Biblical origins, its application to an individual, and the full range of what it requires of a congregation. Or an informal discussion group could spend a winter surveying and probing the needs of the community which provide an opportunity for mission by the group.

The next stage might well be to expand the area of concern to include the congregation. The object would be to foster a style of congregational life and witness which will express the meaning of mission discovered by the previous study. The new insight must be communicated to the leadership of the congregation, for they determine in large measure the life of the congregation. The method to use is witness. Begin to talk about what deeply concerns you as a result of your study of mission. Recommend a book or an experience which opened *your* eyes. Arrange an evening for the showing and discussing of a film or filmstrip. Suggest to the proper leaders a need in the community to which your congregation could minister. Begin to go out into the world.

But what can be done in the Church School? The most powerful influence, of course, will be the

(Cont'd on page 24)

Editorial

MISSION IS OUR JOB

Christians everywhere are becoming more and more conscious of their responsibility in the "Mission" of the Church.

In this issue the Rev. Dr. W. H. Fuller tells of the changes which have taken place in our religious vocabulary and the meaning of the term "Mission" today. This article may not only convince us that the Mission of the Church is a concern for which each of us has a responsibility but it may also provide the stimulus to search for ways in which our energies may be channelled in order to discharge these responsibilities.

In the story "Our 19,000 Overseas Visitors" by the Rev. Donald Powell, we read of an opportunity for Christian witness to the many young people from other countries who are being educated and trained in Canada.

Missionaries Mavis Hyndman in Japan and Rose Chambers in Formosa tell of opportunities in those countries and in their circumstances. We also get a glimpse of the progress at the Graduate School of Nursing at Indore, India, through the pen of Ruth Harnar, who with Bessie MacMurchy, has done so much in building up the school. Sushila Patras, who was appointed Director of Nursing at Indore in December, writes briefly of her return to Indore from Canada. The other articles and news events we hope will be of interest to you.

In the months to come the *Glad Tidings* will attempt to fulfill in some measure its responsibility to reach out in the Mission of the Church. Varied stories of many phases of Christian activity will be featured in its pages. We are sure that many Presbyterians who are not subscribers at the present time will be interested in reading about these activities. If you agree, you may want to loan this copy to someone, or write to the editor for free sample copies. —H.C.P.

ANNUAL COUNCIL MEETING

May 27th to 31st, 1968

Ewart College

156 St. George St., Toronto

Theme: *So we are ambassadors for Christ, God making His appeal through us.* 2 Cor. 5:20. (RSV)

A Wonderful Experience

by SUSHILA PATRAS*

When it was decided to use the Bessie MacMurchy Memorial Fund as a Scholarship to provide further training for an Indian nurse, I was fortunate enough to be chosen for this privilege. Last June I completed three years of study for the Master of Science degree in Nursing Education at the University of Western Ontario in London, Ontario, and I find it impossible to really express my thanks to all of Miss MacMurchy's friends who helped to provide this opportunity for me. It has been a wonderful experience.

The study I had to do for the degree, and especially the work on the thesis, was difficult and challenging, but was finally successful. Of the many problems, one of the most difficult was language. In the beginning it was hard to overcome my hesitation in speaking in English, but the help of many friends, classmates and teachers helped me to overcome this. I have found, though, that even knowing English is not enough every place. On my way back to India I found that sign language was more understood than English. In Paris, I got into a taxi and asked to be taken to the airport bus terminal, and was worried when I couldn't understand the driver's French. But then he made a sweeping motion with his hand like that of a plane taking off and diving in the air and I thought he would at least get me to the airport. Another experience was in Rome in a church I was visiting. I was in a section of the church alone, and started to sign in what I thought was the visitors' book. Suddenly, out of nowhere, an Italian priest appeared and tried to explain something in Italian. I just couldn't understand until he took hold of my hand, pulled it away from the register, and kissed it! Then I decided it must be the marriage register I was signing my name in!

---

*Miss Patras was installed as Director of Nursing at the Graduate School at Indore in December 1967 (see Glad Tidings, February/68).

I think perhaps I learned as much outside of the university courses as I did in the classes. I shared in the Christmas season festivities in Ruth Harnar's home in the United States, and visited many friends' homes in Canada. I saw many things I couldn't have imagined before — ballet, the Ice Capades, the Highland games, and the Shakespeare theatre in Stratford. The plays we saw there were especially interesting to me because they were done in a round theatre like those of Shakespeare's time.

When a Seminar on Human Rights sponsored by the Church Women United was held in New York, I was sent with the group representing the Presbyterian Church in Canada. The discussions with the ladies from Canada and the United States who took part in the seminar, helped me to realize more certainly than ever that unless we recognize the rights of all humans we cannot hope to have the kind of inter-relationships which are necessary to work together and live together in this world.

This experience was followed later by a seminar on Human Relations in Administration, which I am convinced is the most important thing in bringing about success in any undertaking in any professional work. Understanding each other is sometimes difficult but we must always keep trying.

A visit to EXPO 67 was a visit I wish I could share with all of my friends. I visited 33 of the pavilions with friends in a four-day visit, and was surprised and interested at the great variety of ways in which various countries and companies illustrated the theme, "Man and His World".

My biggest day was the day of Graduation and I was happy that a number of friends could be there. Many also came to the receptions in London, and at Ewart College.

I found my return to India interesting, too. I was able to visit friends in England and Scotland who were generous in showing me their countries. Tours in the cities of five countries where I stopped for several days were enjoyable, and I found several places mentioned in Nursing History, which has been a particular interest of mine. These included particularly, the old city of Corinth, the museum in Athens where I saw statues of Hippocrates, and Aesculapius and his daughters, Hygieia and Panacea. I especially liked a tablet which was said to be a prescription written by Aesculapius. At Epidaurus there is the ruin of the temple of Aesculapius with its healing hall, one of many such temples in Greece in ancient times.

(Cont'd on page 9)

Post-graduate nurses

Enter new premises

by RUTH HARNAR*

It isn't often that one's home becomes famous, but someday I may be able to say that mine has — not because I lived there as a girl, but because the M.I.B.E. Graduate School for Nurses was begun there. The students lived in two rooms, a faculty member in another, and classes were held in the living room of Ashley Memorial in Bilaspur in 1945. The next year or two, the school shifted to the compound of the Jackman Memorial Hospital in Bilaspur—to two doctors' quarters. Miss MacMurchy and I shared one of the bedrooms, and classes were held in the sitting room of the same quarter.

One year the school was held in Ratlam, with Miss MacMurchy as Director, and then back again to the new Nurses Home building in Bilaspur, under the direction of Miss Mitchell, who first started the school.

In 1955, the Graduate School, with Miss MacMurchy as the first full-time director, moved to the upstairs of the newly converted opium godam which had been made into the out-patient department of the new hospital building at the Christian Hospital, Indore. This gave the school members a place to call their own. But the number of students soon grew so large that the

Miss Pauline Brown, Reg.N., B.Sc.N., left, talks with Miss Harnar in the staff sitting room.

---

*Miss Harnar has been one of the key women in building up the Graduate School at Indore.

hospital generously accepted the request for rooms for male students and even gave rooms in the hospital for the women students to live in. The expansion of the school was limited because of lack of sufficient permanent staff, and no more space into which we could expand. The dining room was one hall. A verandah was enclosed and used as a science laboratory. The library was housed in bookcases lining the verandahs, and reaching down into the halls adjoining as more books were added. The classroom was so filled with desks and chairs that there was hardly room for students and teacher!

And then, through a most generous gift from the United Church of Canada, through the Masihi Mandal, a new building all its own was begun for the Graduate School. On March 30, 1964, the laying of the cornerstone was done by Dr. C. L. Whittier, who had done a great deal to help the School in its problem of a place to exist.

An opening ceremony for the new building was held on December 9, 1966. This was before it was really quite finished, partly because we were anxious to have Miss Louise Scott there for the occasion and wanted it to be held before she had to retire. She acted as the Chairman for the programme, in which Miss C. Abana from the Directorate of Health Services in Madhya Pradesh gave the main address. Dr. Anderson (Medical Superintendent), Miss Buckles (the Secretary of the Mid India Board, and a member of the faculty), the Rev. C. Ruganath (the Chairman of the Building Committee), Miss J. Kilpatrick and the Rev. I. Khimla (representing the Masihi Sewa Mandal) and I took part in the programme. Dr. Bhhatacharaya, the Medical Superintendent of the M.Y. Hospital in Indore, cut the ribbon that opened the building.

It was not until the last of February and the beginning of March that we actually moved into the new building, with the invaluable planning and help of Miss M. Gadt, who retired in April. And now what a joy it is to be able to spread out for all of our classes, to have a separate room for all of the students to have their meals together, to have a Library in a real room with study tables which make it really convenient, and indeed inviting for study. The ground floor includes offices, a public health office and conference room, a small sitting room for the students, a chapel, and the dining room, pantry, washroom and kitchen.

The second floor has three large classrooms, including a science laboratory and nursing arts lab., which are planned to have as many as 50 students, and rooms for the director and two faculty members, including a staff sitting room and kitchenette, with a large open verandah.

The students' rooms are on the top floor, along with a common room and a terrace. These can accommodate a total of about 30 women students plus a guest room. The roof is a wide open terrace with a nice view over the city of Indore.

Our male students are still housed in rooms loaned by the hospital. But it is possible that we may be given some assistance from the Central Government in Delhi to complete a block which will give quarters for enough students to complete our goal of 50 for the Ward Administration, Teaching and Supervision programme, plus staff quarters, a large sitting room and larger prayer room. Our problem of lack of staff for teaching and administration office still remains. But we continue to have students coming from all over India, and hope this problem too can be solved.

The next October class for Ward Administration has been chosen and includes 30 students from places as far distant as Pondicherry, Nepal, Kashmir, and Bahrain in the Persian Gulf. The present class is a small one because of the last minute withdrawal of M.P. state candidates due to lack of budget. But we are carrying on with a programme for Nursing Tutors and one for Nursing Administration. Since we have no Public Health Nurse on the staff, we have not accepted candidates for Public Health this year, but hope to be able to do so in 1968.

Miss Sushila Patras has returned from Canada with her degree of Master of Science in Nursing Education, and is already a valued member of the staff. She is just in time to participate in a Curriculum Revision which is now being started. We hope that the future will continue to be as bright as its possibilities seem.

We are most grateful for our new building. But we hope and pray that more teachers will become available to us, and that we can continue to develop the School in such a way that it may be an ever increasing witness of the teachings of Christ, and a force for the Christian cause in India.

* * *

A Wonderful . . . (cont'd from p. 6)

My experiences in these three years have made me conscious of the fact that we too often are likely to condemn others without knowing facts of what has happened, and when we should be ready to help all we can. I have received kindness and help from so many that I cannot possibly name them all. But I must mention, with deep gratitude and love, Miss McKee with whom I stayed for two years, and Miss Whale of the Women's Missionary Society of the Canadian Presbyterian Church. Without the love and encouragement of these two and all of the others, I could not have been successful in my purpose. I only hope that I can witness to the love and faith in God in which I believe I have grown, through my work at the M.I.B.E. Graduate School for Nurses.

NEWS IN BRIEF

Canadian "Coffee House" In New Zealand Church

The play, "Coffee House", written by Mrs. Hilda Powicke of Toronto, has been presented by St. David's (Christchurch), New Zealand, according to a recent report in *The Outlook,* official publication of The Presbyterian Church of New Zealand.

"Some, it seemed, protested at this invasion of 'real life' into the sanctuary but surely it is time we looked at how concerned we, as a Church, are about problems of modern living and how we use our Sunday," said the review in *The Outlook*. It outlined the play, then concluded " 'Coffee House' takes us into one area of life where churchmen should be. St. David's and the Rev. D. C. Boyd are to be thanked for presenting this one act play. I hope other churches will take it up."

500 Wells bring Hope To Refugees in India

As a part of a rehabilitation project for Displaced Persons from East Pakistan, the Committee on Relief and Gift supplies (Corags) of the National Christian Council of India is to build 500 wells lined with reinforced cement concrete in the Pilibhit area of Uttar Pradesh State. Twenty-four of these wells have already been completed in the colonies at Tonderpur and Rampuria Kharagpur. Another 180 are expected to be ready by the end of this year. The wells will provide irrigation facilities for 500 families of refugees who have been allotted 2,500 acres of land by the government of Uttar Pradesh. The land, which hitherto has been left unused for lack of water, is estimated to be capable of raising five million pounds weight of grain. "The start of this programme," reports the District and Rehabilitation Officer of Pilibhit, "has filled the refugees with hope and confidence. In Tonderpur and Rampuria Kharagpur the refugees have tried with all their might to cultivate the land given to them and to fight drought conditions."

Japanese Church to Send Technical Workers

A campaign to send technical workers to Vietnam and India has been launched in Tokyo by the National Christian Council in Japan. Spokesmen for the Japanese church body point out that while the Christians in that country are not in a position to send millions of pounds of food as American and European churches do, they can give technical skills and experience. At the outset, five agricultural technicians are to be recruited for service in India and Vietnam, and the member bodies in the Japanese church council will be asked to give financial support towards the workers' expenses.

19,000 overseas students

by the REV. DONALD POWELL

Among those who heard Peter's address on the day of Pentecost were citizens of many different countries. This was no accident. It was in the providence of God. Many of these people like the high official of the Ethiopian court returned to their homelands to give out the Good News. The way was prepared for the later ministry of Paul and others in succeeding years.

Today in Canada there are more than 19,000 citizens from other countries on temporary educational assignments at our universities, industrial plants and technical centres.

These international visitors come from 152 countries and territories representing the majority of nations and political areas of the world.

To this number we can add uncounted additional visitors who travel to Canada on government exchange programmes, industrial training assignments and summer educational tours.

FUTURE LEADERS

Many of these persons coming to Canada from overseas to further their education and technical experience will become the future leaders of their own countries. Many of them will return to assume quickly positions of responsibility and strategic importance.

Some of these international visitors come from areas closed to missionaries. One of these persons returning to his own country may exercise great influence which could

Of the 19,000 overseas citizens studying in Canada today, some will become leaders in their own countries. In welcoming these young people into our midst, Canadian Presbyterians have an opportunity to demonstrate Christian love.

have a widespread effect on the advance of the Gospel in the country he represents.

The stream of students and trainees from abroad extends from St. John's, Newfoundland to Victoria, British Columbia, and increases every year. A substantial number of these visitors come from the countries of Asia, Africa and the West Indies. Many are engaged in graduate studies. Some are married and have dependents with them.

CANADIAN CHRISTIANS PROVIDE HOSPITALITY

We have been seeking to work closely with the Canadian Service for Overseas Students and Trainees (CSOST), with the External Aid Office overseas students Canadian study programme, with universities, churches and voluntary agencies, to provide hospitality and other services for students from abroad now studying in Canada.

As a nation which is regarded as nominally Christian, we have a responsibility to provide our overseas friends with hospitality and practical examples of the love of Christ demonstrated in personal friendship and understanding.

Some overseas visitors have not at all been impressed by the superficial evidences of Christianity they see and have sometimes become hostile and cynical, disillusioned by unfortunate experiences in this country.

Others have been greatly impressed by the friendship extended to them in Christian homes and have been favourably drawn to the Christian faith and open to the message of the gospel. For many of these friends from overseas their time spent in Canada will be the only chance in a lifetime when this will happen.

Many of these visitors are from newly independent and developing countries, and may have faced suffering in many forms, war, starvation, loss of family and friends, poverty, unemployment, and the uncertainty of the future.

The first reaction of some visitors from overseas may be a suspicious "what's the motive?" Confidence should be established on a friendship basis. Discussions and activities should be carried on naturally and not forced in any way. Reality of friendship often has to be tested.

One of our Presbyterian families has had a remarkable contact with communications and mass-media technicians in training in Canada. These young men and women related to the radio and television industry in Ghana have come in groups of a few at a time over the past three years. Spending a few months in training and research at one of the institutes of technology these trainees have all enjoyed the hospitality and fellowship of this Canadian home. Many of them have attended the services at one of the Presbyterian churches and have shared in the life and ongoing programme of this congregation. During the years of operation of this inter-governmental training scheme a large group of technicians have been prepared in Canada for service in their homeland. Many of them have matured as Christian lay people and are giving leadership in the life of the Presbyterian Church in Ghana.

DESIRE FOR GENUINE FRIENDSHIP IN CANADA

Experience has shown that overseas students without exception have the desire to have at least one genuine friend among Canadian students or families. In our friendship pattern we may have many casual friends but very few close friends. In other cultures friendships are deep and enduring.

One student from an Asian country said, "You in Canada often ask. 'How are you?' and never give us time to answer." Our personal friendships may be superficial and without understanding. Our conversations often may deal with trivialities. Perhaps we talk in a patronizing manner or show no respect for the accomplishments and culture of another country. Our often unconscious attitudes of superiority cause resentment.

The best way to establish contact with overseas students is probably through the International Students Centre. There are such centres at the University of British Columbia; Queen's University in Kingston, Ont.; Ottawa where the International House serves the needs of students at Carleton University and the University of Ottawa; the Carrefour International Students Centre in Montreal; and the International Students Centre of the University of Toronto. Frequently these centres have open-house occasions when Canadians and overseas vis-

Informal discussion group of overseas students at the Annual Conference of the Canadian Service for Overseas Students and Trainees, International Student Centre, Queen's University, Kingston, Ontario, November 9, 10, 1967. Included in the group are Mr. Sundraj Naidu, Memorial University of Newfoundland (Pakistan); Mr. G. Madubuike, Université Laval (Nigeria); Miss Viola Kalloo, Queen's University (Trinidad); Miss Eileen Boyea, University of Windsor (St. Kitts); and with back to camera Mr. Owen Rowe, representative of the Barbados High Commission, Ottawa.

Names of regional Overseas Students Advisers may be secured from Donald H. Powell, Director, Service for Overseas Students, the Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ont.

itors have the opportunity to meet informally.

Friends from the Markham and Stouffville Presbyterian Churches during 1967 established contact with international students at the University of Toronto through the good offices of Mrs. R. G. Riddell, the director of its International Student Centre, and more than fifty overseas visitors over a period of a year were entertained on a continuing basis by families in the two congregations. Tours were arranged through local industrial plants, and well-enjoyed visits to Canadian farms in the surrounding townships were a feature of the planned programme.

A few suggestions may be helpful. The best way to determine what a student from another country would appreciate is to put yourself in the place of a person who has recently arrived in Dacca, East Pakistan, without knowing anyone and with meagre financial resources. On your arrival you would appreciate some help regarding food, transportation, a place to live, language, laundry and how to fit in with local customs.

MANY WAYS TO HELP OVERSEAS VISITORS

If you can have some degree of sympathetic understanding in these matters you will, in consultation with the Overseas Students Adviser at the university in your area, soon find useful ways to meet some of the needs of overseas visitors in your vicinity. Students from abroad enjoy going to places of historical, scenic, professional and cultural interest. Let them cook some food from their own country at your home some evening. Let them take part in some of your family activities, a day at the cottage, shopping, participation in sports activities, sharing in the fellowship and service of your church. Be willing to help with English and be ready to learn a few words in the language of the student's homeland.

We have the privilege of demonstrating the love of Christ in human relationships. As soon as the overseas student arrives in our locality our faith is being observed. Relationships between Christians and those who may be non-Christians are not a matter of choice. They are a fact. The choice we make in our concern for the friendship and well-being of the visitor from abroad is whether we care. If we are faithful and honest there will be many opportunities for us to express Christ's ministry among these representatives of the world community in our local scene.

* * *

CHRISTIAN EXHIBIT AT EXPO/70

The Japan Christian Council has voted to sponsor a Christian Exhibition at the 1970 Osaka World Exposition, taking as its theme "Progress and Harmony for Mankind." The Japan Catholic Church and the Evangelical Alliance will be invited to participate.

SURGERY for I-Chhian

by ROSE CHAMBERS, Reg.N., B.Sc.N.

A harelip and a cleft palate are major disabilities for any child. To begin life with these handicaps seemed an added catastrophe for little I-Chhian, who had only two fingers on one hand. I-Chhian was placed in an orphanage for handicapped children.

When he was about three months old I-Chhian was seen by Dr. Samuel Nordhoff and brought to MacKay hospital for treatment. He needed good care to make him strong enough for surgery. After several weeks in the Intensive Care Unit, an American housewife took him home to care for him until he was ready for surgery.

When he returned to the hospital, he had gained weight, and was a bright, alert baby. Back in the Intensive Care Unit, he became very spoiled and soon expected to be carried constantly.

Dr. Nordhoff operated to repair the harelip. The change in I-Chhian's appearance was immediately noticed by all the staff. Since he was not allowed to cry after the operation, he became more spoiled. His eyes brightened with anticipation when anyone came near his bed. He knew he would be picked up. He developed a chest cold, and infection along his suture line. Eventually it healed properly, and I-Chhian was moved to another ward where he soon trained the nurses to his routine. He was fitted with a tiny prosthesis which resembled the top part of an upper set of false teeth. This was done to prevent his upper jawbone from growing too close together.

I-Chhian returned to the orphanage and will be operated on for his cleft palate when he is about a year old.

I-Chhian and his American foster mother.

NEWS IN BRIEF

"Korean lady" in Vancouver

Getting into the mood of this year's mission study, some of the ladies of West Point Grey Church in Vancouver fashioned a Korean lady out of a dress form, a wire mesh head, and a Korean dress sent to them from Kawasaki. Set up in the church vestibule alongside a poster of the Korean Christian Church in Japan, she proved to be quite an attraction. They also had inserted in their church bulletin a story of the Moderator of the KCCJ, a Korean story on stewardship, and notes on the General Secretary, In Ha Lee, and our missionary Miss Mavis Hyndman.

"Missions Panorama" in Calgary

A wonderful display of arts, crafts and costumes of the various mission fields in a "Missions Panorama" organized by Miss Ruby Walker was a feature of the recent WMS Tea in Grace Church, Calgary.

Each Presbyterian Church in the Presbyterial was involved. Knox Church, in showing Japan, had a pavilion with a pagoda-like gate, and inside was an enormous array of the many and varied products of that country. St. Andrew's Church presented Nigeria by means of literature, wood carvings and handicrafts. Chalmers Church portrayed the work being done in India, and had many interesting brass articles and other products of India. St. Giles and the Hungarian Presbyterian Churches, and the churches from Gem and Bassano presented the work being done in Canada. A large map of Canada made by grade four Banff Trail students featured stand-out pictures portraying the progress of the church. A doll collection illustrated the different nationalities in Canada today.

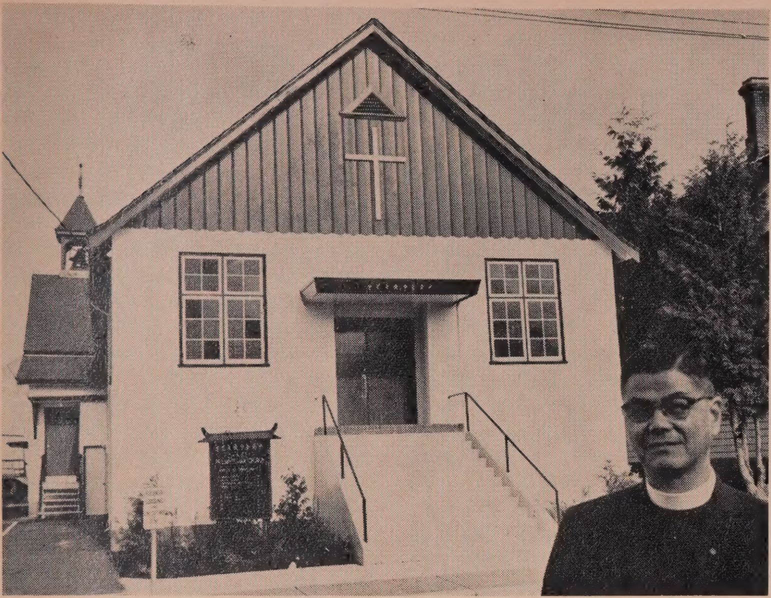
Members of the Hungarian Church also displayed the beautiful costumes of Hungary, and Grace Church presented an interesting display of articles from Formosa, while Varsity Acres Church showed the work in Guyana.

Fall Rally in Gordonville

The fall rally of Saugeen Presbyterial held in Gordonville Presbyterian Church had as its theme "He shall have dominion from sea to sea and from the river unto the ends of the earth." About 80 guests were in attendance and Miss Ida White, missionary on furlough from India, was the guest speaker.

Workshop in Red Deer

Leaders of youth and children's groups turned out in good numbers at Knox Church, Red Deer, for the fall workshop sponsored by the Red Deer Presbyterial of the Women's Missionary Society. The mission studies "Christ and the Faiths of Men" and "Japan" were presented, films on Hinduism and Judaism were shown as well as the new filmstrip "In the Land of Fugi-San."



The Rev. E. Ling in front of the renovated church in Victoria.

THE PEOPLE had a will to work

by MISS CATHERINE WATSON, Chinese Work
Victoria, B.C.

For nearly 75 years, the Presbyterian Church has been active in Victoria among the Chinese people. God has been there from the very beginning. Throughout the years, some of the Chinese Christians have moved to other parts of Canada and have taken their places in the Churches where they have gone. For a number of years only a few of the Chinese people living in Victoria gathered to worship God. But God was still with them, for He does not forsake His Own. In recent months God has been moving the people. More have been coming to the church to sing praises to Him and to worship Him, until now the church is almost full.

The people began to look at the church. One family had played a prominent part in the life of the Chinese Church. The descendants gave a pulpit and a communion table in memory of the mother. That added greatly to the sanctuary but, on the whole, the atmosphere did not give a feeling of worship when you entered — paint dulled over the years, floor worn by many footsteps, windows through which could be seen signboards.

Some said, "Why not do something about it?" Gradually the sanctuary took on a new appearance. The ceiling and walls were painted light colours. The drapes behind the pulpit were replaced. The platform where the pulpit stood became a part of the church sanctuary with railing and side-steps. The members of the Session donated money to carpet the floor of the sanctuary. Others donated money to replace the clear window panes with coloured glass. "Glory to God" on a Chinese hanging made in Hong Kong as a gift from the Rev. E. Ling's relative, was hung above the pulpit. A Chinese Christian Captain, who attends the Chinese Church in Victoria when his ship is in dock on the Island, transported the hanging from Hong Kong free. One elder who celebrated his 85th birthday in the fall wanted to do something for his church, so he presented a baptismal font.

The sanctuary was not all that came under the scrutiny of the Chinese people. When any social gatherings were held and there were very few, the ladies worked under difficulties. The only room really suitable for use was made by opening the folding door between the kindergarten room and the Chinese school room. One electric tea kettle provided the only source of hot water at the church. Food had to be prepared at the homes. A neighbour supplied hot water for tea. Dirty dishes had to be washed at another home. Downstairs two small rooms could easily be made one; so the partition was removed. By digging out under the church, the room was enlarged to make a good-sized kitchen. A Chinese stove, an electric stove, sink, etc., were donated. A serviceable kitchen came into being.

The large dingy basement room used only for Sunday School was panelled, painted and storage cupboards were added. Drapes were hung on the windows and a cheery Social Room resulted, thanks to the Board of Managers who shared in the expenses. The Young Women's Affiliated Group bought dishes and silverware with money they had raised during the past two years for

Church Renovations.

The inside had taken on a new appearance, but the outside was still standing as it had been for 45 years. Former members and friends in Toronto donated enough money to have the church stuccoed white. Further rejuvenations of the outside were new doors, fresh paint on the woodwork, a Cross above the front doors, a new signboard, flower gardens and a blue illuminated cross on the side of the church facing Chinatown.

To help cover the expense of all this renovation, the members of the Chinese Church loaned money to the Church interest free. Many friends gave money donations. Gifts of furnishings were given by interested persons. Because a Chinese gentleman was able to supervise the whole renovation, the contractors lowered their final bills. In September, a Chinese Dinner and Bazaar was held at the church with all the food cooked in the new kitchen. The excellent attendance of approximately 350 Chinese and English showed the congregation that the whole city was interested in their church and what they were accomplishing. The profit went toward the renovation expenses.

The Chinese people can really thank God for working with and through them as they renovated their church. In November, the church was rededicated to the glory of God. At that time, the Chinese Christians were rededicated, too. The change in the church building has brought a change in them. Now when they enter the sanctuary for the morning service, a comparative silence settles on them. So when the church bell rings and the Rev. E. Ling enters, they are prepared to join him in worship. People visiting the church now are heard to remark, "What a change! We can just feel the warmth and pleasure, joy and happiness radiating from the Chinese people."

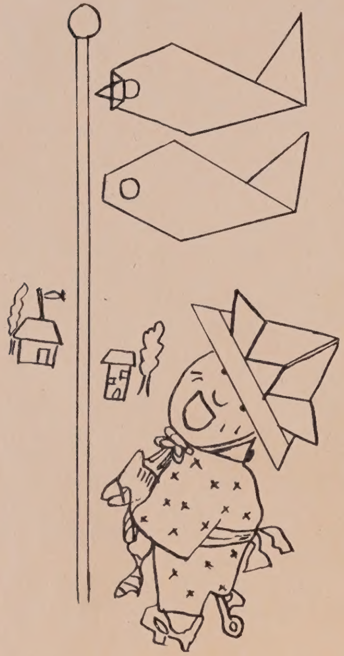
In the fall, two family services were held at Thanksgiving and at Christmas. At the Christmas Service, with 115 adults and 85 children present, representatives from all the groups in the church assisted Mr. Ling with the service through prayer, reading of the Scriptures in English and in Chinese, receiving the offering, giving the announcements and choral selections. As a Church family, they have a Fellowship Hour the third Sunday of each month after Church in order to get better acquainted one with the other. Many of the ladies have volunteered to assist in the Sunday School, the Explorers and the Children of the Church. Some of the Chinese young people came to us wanting to know if they could organize a Young People's group in the church. Not having a church choir, they have volunteered to sing for special occasions in the Church, either as a group or through their representatives.

"Is it time to go yet?" Two minutes elapses. "Is it time to go yet?"

(Cont'd on page 27)

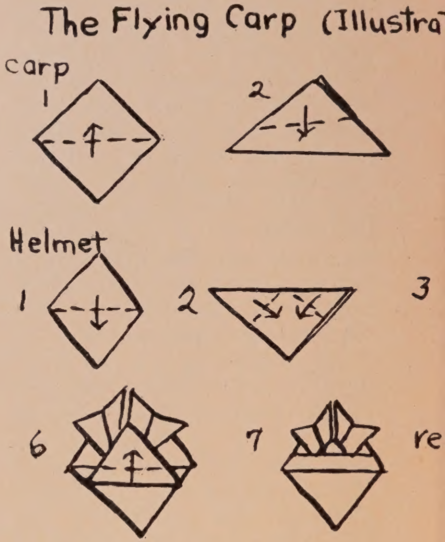
Fun with paper

Origami is the art of creating intricate paper figures with square pieces of paper. These figures have various uses. One our C.O.C. enjoyed was combining them to illustrate a scene in a story. From the book *Origami Storybook* by Florence Sakade we learned about the customs and festivals of Japan. Here is one the boys especially found interesting:



"THE FLYING CARP"

Two huge, gay-coloured paper carp were flying high in the May breeze. "I thought that there were two of us on top of that house over

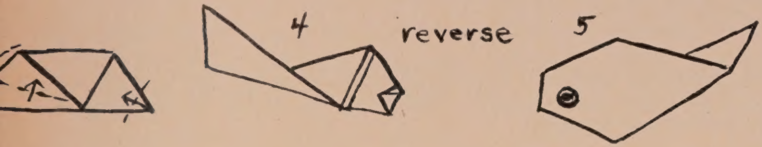


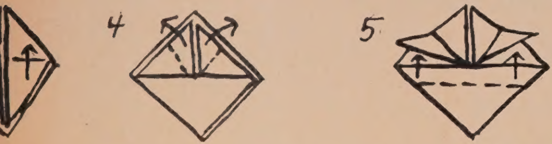
by MRS. W. I. McELWAIN

there last year," said the red carp. "Now I see three."

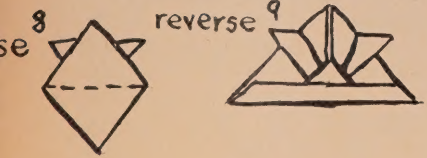
"Oh, a baby boy was born there this year, so they put up one more," replied the blue carp.

May 5th, which used to be Boys' Day in Japan, is now Children's Day, but the Older Boys' Day customs are still followed, and gay streamers and large paper or cloth carp, sometimes thirty feet long, are fastened to tall poles above the housetops. Because the carp is a very strong and spirited fish, parents put up these banners in the hope that the boys in their family will be strong and healthy like the carp. In the guest room of the house, dolls dressed like famous Japanese heroes are displayed along with toy helmets, bows and arrows and other things that boys like.

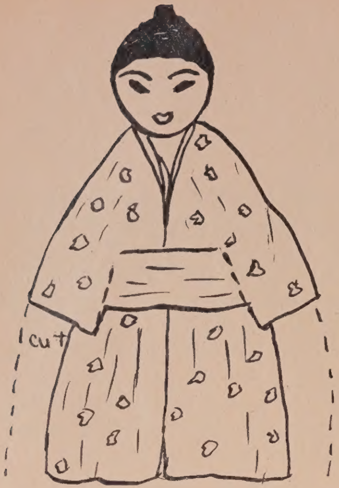




Begin with 6 inch square paper.



Paste carps and helmet on paper. Sketch in simple background.



The Dolls' Festival

The third of March! All little Japanese girls celebrate the Dolls' Festival on that day. Do you have your shelves ready to display your dolls? (Cardboard boxes stacked up on each other will do. Then cover with red cloth or paper.) Our girls had fun making this doll:

—Head: styrofoam ball; black cord edging for hair; felt or construction paper for facial features.

—Body: 12 oz. detergent container.

—Kimono: dress material. Stitch up for full sleeves. Cut sleeves for length. Cut away side of kimono (the width of sleeves). Stitch. Trim for suitable length. Slit at waist for sash (Obi).

By now many boys and girls are enjoying the Mission Project. How much do you remember? Draw a line from each part in the left column to the correct answer on the right:

1. The most famous volcanic mountain
2. What it means when a Japanese bows and says, "Kinnichi wa"
3. These should be freely given and freely received
4. A movie with pictures and stories
5. The art of self-defense
6. An honoured place in the Japanese home
7. A raging hurricane of wind that uproots trees and blows away houses
8. Things that Aiko and Kenichi need to eat their rice, vegetables and fish
9. This will benefit by the C.O.C. and Explorer offerings

chopsticks
typhoon
Shimonoseki Kindergarten
Fuji
Gifts
kamishibai
tokonoma
hello
Judo

Another GOLDEN Opportunity

by MAVIS HYNDMAN

Last winter while I was in Canada on my furlough, it was my privilege and responsibility to share some of the work going on in The Korean Christian Church in Japan. This was a real joy and delight.

One thing I always mentioned when speaking to various groups is the "golden opportunity" I have here in having numerous Japanese, Taiwanese, Chinese or Korean students approach me either to ask if I need help or just to ask if we can spend a few minutes speaking in English. Inevitably these same students ask if I can teach them English conversation and always I answer positively, "Yes, I would be delighted to help you with your English conversation so please come to our English Bible Class, which is held every Wednesday from 6.30 p.m. until 8.00 p.m." Then I give them a map showing where my home and the General Affairs Office are located as well as my name and telephone number printed both in English and Japanese. A surprising number of these students come and some wonderful friendships have developed among this varied group of young people.

This past summer while at Lake Nojiri, "a summer resort located in the Japan Alps," the delivery lad from the meat shop finally got up enough courage to approach some of the missionaries to ask if someone could coach him in English. This approach was made the very day we were packing to return to Tokyo but hurriedly we exchanged names and addresses and I assured him I would be looking forward to hearing from him immediately on his arrival in Tokyo.

Makoto Kazama was a Lake Nojiri lad but attending Meiji University in Tokyo. He is in his third year of study in the field of Commerce and is a very charming young man, but obviously a little lonely and most anxious to further his ability in speaking English. He had attended the English Bible Class and on October 25 our Bible Class had decided to attend the Billy Graham Crusade. To make sure everyone remembered this plan I sent a postcard to each member and the enclosed letter is Makoto Kazama's reply.

"Dear Miss Hyndman,

I want to thank you for giving me a notice of The Billy Graham Crusade at the Budokan.

I saw his name in 'Kennedy' by Theodore C. Sorensen about one year ago. I want to go to that crusade. But I'll not be free this Wednesday night because I am very busy preparing for our university festival and for my moving out. I am planning now to visit the Billy Graham Crusade at the Korakuen Stadium, Oct. 29. I'm very sorry not to join you on Oct. 25. When our university festival finishes, I would like to join the Bible Class.

Our university festival is held from Oct. 31 (eve) to Nov. 5. We'll show you many pleasant programmes. Please come to our festival with your friends.

I'll study English as hard as possible. Last, please forgive me for not joining you on Oct. 25."

Each time a young person approaches us to teach them English I feel it is indeed "another golden opportunity" to share the Good News. We must never underestimate the power of The Holy Spirit.

* * *

MISSION (cont'd from page 3)

attitude of teachers and officers toward mission. Do they really grasp and agree to its deep significance? Then the atmosphere of the School will reflect this; the relationships, the teaching and the outreach of the school will be improved by the sense of mission.

The teaching materials are of great importance. Teachers should watch for the newer definition of mission in the quarterlies and audio-visuals. They should explain the Biblical passages which bear upon mission. They should illustrate the meaning of discipleship from the lives of men and women who have fulfilled mission in various areas of life.

Above all, the teachers and staff should create "projects" or suggest activities (suitable to the abilities of each age group) in which the pupils can meet some need, or be of service in some measure, outside of their class situation. For these pupils also have a mission. They are being sent out now into the world — *their* world. Adults who teach them can be their guide and support in service to that world.

Thus by example and instruction and practice they will learn the meaning of Christian mission. And to them also belongs Christ's promise, "Lo, I am with you always".

OFFICERS' CORNER

- New Synodical Officers will be appointed during March and April.
- All Synodical Officers should be in touch with the corresponding Presbyterial Officers, telling them of their appointment or re-appointment and suggesting ways that they can be of help to the Presbyterial Officers.

FRIENDSHIP
and
SERVICE

by MRS. R. S. BURNHAM,

President, Hamilton and London Synodical

Now that we are launched into a New Year, let us resolve to be more friendly and to give more service to our fellow human beings.

What is "our reasonable service"? If we read Romans 12, we can find guidance for a service of love and kindness, because of our Lord's teaching and example in living among men. Let us "try to make someone happy" every day in this year. There are so many helpful things we can do — visit a shut-in taking along a copy of *Glad Tidings,* offer transportation, share some of our time, or talent or goodies, — to brighten the day for a lonely or needy person. We expect our missionaries and deaconesses to serve well in their appointed areas; should not we, also serve well in our immediate areas? A telephone call on a stormy day or some neighbourly interest may comfort a lonely heart.

Romans 7:6 has a message too. "That we should serve in a newness of spirit" and not in the oldness of the letter (or careless habits).

The cheerful and spontaneous offer of assistance will warm the heart of any presiding officer and lighten the load of responsibility. Together we can accomplish great things for our Lord. To quote our capable Treasurer of the Society, "Let's get with it" and make this new year "ZING" with service to our fellow human beings. Like Abou Ben Adhem (may his tribe increase), who claimed no special fame except that he loved his fellowmen, found that he was included with the names of those whom the "Love of God had Blest," may we seek and find that same blessing.

Then, Jesus, be Thy spirit ours,
And swift our feet shall move
To deeds of pure self-sacrifice
And the sweet tasks of love.

—Longfellow

NEWS IN BRIEF

Auxiliary Entertained Mission Groups

C.G.I.T. and other mission groups were entertained at a Potluck Supper which the Parkview W.M.S. auxiliary, Saskatoon, held recently in their church hall. Badges were presented to the Explorers, and Miss Ann Campbell was the recipient of a book from the senior group on the occasion of her graduation from C.G.I.T. and her acceptance of the leadership of the group.

90th Anniversaries Celebrated

A Centennial Service of Rededication at St. Andrew's Church, Gananoque, Ont., was participated in by members of the Women's Missionary Society, Canadian Girls in Training, Explorer groups and the Junior Choir, on the occasion of the 90th anniversary of the W.M.S. auxiliary and the 450th anniversary celebrations of the Protestant Reformation.

The W.M.S. group of Knox Church, Harrington, Ont., celebrated their 90th anniversary with a service and tea. One hundred and fifty women from Stratford Presbyterial attended the service, as well as former members of the local group and neighbouring church groups.

Group Holds Candlelight Service

Eighty-five to ninety people attended the Christmas Candlelight Service of Rockway W.M.S. (Ontario). The Advent Service, taken from the December *Glad Tidings,* was closed with a short message "The Christ of Christmas". A casserole supper in the church school rooms preceded the service.

Honorary Membership

An honorary membership certificate was presented to Mrs. Robert Forrest by Miss Annie Horne at a recent meeting of the W.M.S. group of Knox, North Easthope, Ont.

Life Memberships Presented

Mrs. George Morrow, the former Mrs. Irene Dickson, president of the W.M.S. group of St. Andrew's Church, Armstrong, B.C., was presented with a life membership and pin as an expression of appreciation for her years of faithful service to the Society.

A life membership has been presented to Mrs. Rheta Baker, C.O.C. Leader's assistant, by the Ruby Walker group of St. Andrew's Church, Huntsville, Ont.

Life membership certificates have been presented to five members of the W.M.S. group of St. Paul's Church, Nobleton, Ontario. They are Mrs. Joseph Boak, Mrs. Howard Goodfellow, Mrs. Chris Hodgson, Mrs. E. McLean and Mrs. John Boak . . . Willowdale W.M.S. in Red Deer Presbyterial has presented life membership certificates to Miss Shirley Smart, deaconess, Mrs. Verna Nichols, Mrs. Ruby Day, Mrs. Agnes Smith, Mrs. Doris Towers and Mrs. Jessie Knipe.

ATTENTION!

Women of the Church

A Presbyterian Training Centre
Sponsored by the Women's Missionary Society, WD
will be held
at Albert College, Belleville, Ontario

July 15-19, 1968

This centre offers opportunity to:

- share in Bible study,
- gain information about the Mission of the Church and resource material related to it,
- develop responsible leadership.

NOTE: It is hoped that training events will be available in Western Canada in the late summer. Watch for detailed information.

THE PEOPLE . . . cont'd from p. 19)
Thus one little boy keeps asking his grandmother until she says, "Yes." He is anxious to get to kindergarten at the Chinese Church. All are eager to come. We do have such happy times together. The children enter into all — singing, stories, picture recognition, talking, games, dramatization, playing — with vigour. At the same time, they are learning English so that they will be prepared for Grade I. Two mornings a week with volunteer teachers, English classes are conducted for adults. Three afternoons a week, Chinese school has been held for the children.

The children lustily sing, "Father, we thank Thee; Father, we thank Thee; Father, in Heaven, we thank Thee." That expresses the feeling of the members and adherents at the Chinese Presbyterian Church in Victoria. They thank God that He did not forsake them during the quiet years. They thank God for their church and their freedom to worship Him. They thank God that they can proclaim the message of salvation to the other Chinese in Victoria. They thank all those whom God chose to help them renovate and rededicate their church.

Your Prayers are asked

—for the house parents in our Presbyterian Fellowship Houses — Mr. and Mrs. A. Beattie in Winnipeg and Mr. and Mrs. F. J. Dickson in Prince Albert — that they may be given strength and wisdom for their ministry to the students who reside in the houses.

—for the students for whom the Fellowship Houses are a home away from home, some of whom have many adjustments to make as they come to a strange country or a new city to pursue their education.

—for all who prepare for and come together in Synodical Annual Meetings that, as they consider the accomplishments of the past year, they may plan for greater achievements in the year ahead.

—for the Boards of the Church at their Annual Meetings that all members may contribute their best and plans be made in accordance with the will of God.

—for Miss Sushila Patras, the newly appointed Director of the Graduate School of Nursing, Indore. As you pray that she may be given strength, courage and insight to lead the work of the School, pray for the School itself — for all the staff and students, for these are among India's leaders in the medical field and in the life of the nation.

—for the student visitors from other lands who are in our country. Pray that they may find in our lives, something of Christ's spirit. Pray that as they give of themselves to us, that they may take back to their lands skills and the knowledge of the strength in Christian fellowship. Pray especially for Miss Shin, Miss Cheng, Miss Su, Mr. Kalu and Mr. Sukhdeo.

NEWS IN BRIEF

Hamilton Presbyterial Plans Conference for Young Women

A Young Women's Conference is being planned by Hamilton Presbyterial, to be held May 3, 4 and 5, 1968, in Central Presbyterian Church in Hamilton. The aim is to make young women aware of their place in the work of our church. Hamilton Presbyterial is inviting young women from the Synods of Montreal and Ottawa, and Toronto and Kingston, as well as Hamilton and London, and it hopes to interest C.G.I.T. graduates, young housewives and mothers, senior students, career girls, etc., in attending the conference.

Change Necessary Today

Although the "What" of God's redemptive mission never changes, the "How" of God's mission must be constantly changing to meet the modern challenge of today, commented Miss Laura K. Pelton in her message "Missions Constant and Inconstant" delivered at the 20th anniversary meeting of the Laura Pelton W.M.S. group of St. Andrew's Church, Windsor, Ontario.

Newslettes

Members of the W.M.S. auxiliary of Knox Church, Vernon, B.C. welcomed the congregation at the church door and took part in the Sunday worship service at a thank-offering service held recently.

An honorary life membership was presented to Mrs. Clarence Veale, President of Lindsay Presbyterial, by W.M.S. groups of Knox, Woodville, Knox, Cannington, and St. Andrew's, South Eldon, in December. The Woodville group presented her with the Honorary Life Membership pin.

"Inner city work" of the Presbyterian Church in Canada was the emphasis in the address of President Miss E. L. McClelland at a meeting held in Knox Church, Goderich, Ont., recently. She spoke particularly of work at the Fellowship Houses in Winnipeg and Prince Albert and of the "Teen and Twenty Chapel".

* * *

Former members of the Synod of Hamilton and London P.Y.P.S. are planning a reunion to be held Saturday, April 20th. For further information please contact Mrs. Alan Candy, 167 Arkell Street, Hamilton, or Mrs. Ronald Ford, R.R. #3, Dutton, Ont.

EXPLORERS
MAITLAND COMMUNITY

WINNING FLOAT!

These explorers from Maitland, Ontario, presented the winning float at Centennial festivities in Maitland.

CAREER

by "Happy"*

These things you'll need to see you through:
The will to face a problem new,
The will to do the best you can
And win or lose, to play the man;
Some thought for others toiling near,
This warms with friendship your career;
Then crowning all, when grief comes on,
Unfaltering faith to lean upon.

Your wit a little while may reap
A few successes, worthless, cheap;
With selfishness you may obtain
The fortune which you hope to gain,
But if you have not that within
Your soul which whispers through the din
Of turmoil: "Be patient, wait!"
Failure shall sweep you to your fate.

When blows the tempest, and to you
Come difficulties, strangely new,
If you, unschooled to danger, stand,
Luck will desert your trembling hand;
If in your happier days you've shown
No thought for others, but alone
Have lived; when fond hopes fade,
You'll sigh for friends you could have made.

Guard your career by faith! For when
You too must weep as other men,
And, helpless to explain or stay
The call which takes your love away,
If you have not that sure belief
That God is with you in your grief,
Through many a bleak and barren year
You'll stifle in your own career.

---

*This is "Happy's" second poem to be printed in the **Glad Tidings**. She wrote "Let There Be Light" in the November, 1967, issue.

BOOKS / FILM

THE LITTLE CHURCH THAT GREW, by Lois Horton Young, G. R. Welch Co., $2.50.

So many people wanted to come to this church to worship God that it became too small and was necessary to build a larger one. This book tells in simple language for children four to six how his church home came to be from the planning through the stages of building, to the Sunday of dedication which was meaningful experience for the children. The book is attractively illustrated with colourful line drawings.

COME MEET MY FRIENDS WHO WORK AT CHURCH, by Dorothy Weber Caton, G. R. Welch Co., $1.65.

Who works at the Church? Danny and his mother introduce his friend Robby to the people who work at the church. In well chosen words and pictures a child 4-5 becomes aware of some of the duties of the Church staff as well as the various parts of the Church building.

BEHOLD GOD'S LOVE, Hazel Mason Hadley, Ryerson Press, (1957, reprinted 1967) $2.75.

A book of daily devotional readings for teenagers with a Scripture passage for each day. The readings cover a variety of subjects — "Getting Along in the Family", "Date Talk" and "What is God?" An attractive and easy to read book for the 12 to 15 year old.

WORLDS OF YOUTH, Herbert Brokering, Perspective Series, Concordia Publishing Co., 1967, $1.45.

Twenty-five moving dialogue readings about the world of youth which may be used as discussion starters and as stimulators for group and private worship. Subjects include rhythm, involvement, grades, daily thanks, baptism martyrs. A copy should be in every youth group library as a worship resource.

"ALL THINGS NEW" published by the World Council of Churches (50c). This preparatory Booklet for the Fourth Assembly of the World Council of Churches to be held in Uppsala, Sweden, July 4-20, 1968, includes three sections entitled "The Meaning of a WCC Assembly", "Bible Studies" and "The Main Issues to be Discussed". Groups will find the six Bible Study outlines particularly stimulating.

* * *

THE WAR GAME — a shocking, horror-ridden film designed to make the viewer so aware of the utter devastation of nuclear war and man's helplessness once the trigger is set off, that he will be awakened out of his ignorance and apathy to accept his share of responsibility for the circumstances which have made this a possibility. Every Christian should see this film and face the question of his responsibility for prevention.

In Remembrance

Name	Church	Presbyterial
Miss Pearl Beckstead	Presbyterian, Orillia	Barrie
Mrs. Wm. McKee	Presbyterian, Orillia	Barrie
Miss M. Ralston	Presbyterian, Orillia	Barrie
Miss A. Ryder	Presbyterian, Orillia	Barrie
Miss Jean Gillespie	Knox, Milton	Brampton
Mrs. Marie Milkins	Knox, Leamington	Chatham
Mrs. E. Broder	St. Andrew's, Edmonton	Edmonton
Miss Flora Hamblin, B.A.	St. Andrew's, Avonmore	Glengarry
Miss Mary Donald	Presbyterian, West Flamboro	Hamilton
Mrs. Alexander Campbell	First, Seaforth	Huron
Mrs. G. B. Dorrance	First, Seaforth	Huron
Mrs. T. W. McMillan	First, Seaforth	Huron
Mrs. May Pepper	Knox, Bobcaygeon	Lindsay
Mrs. John Messerschmidt	St. John's, Rodney	London
Mrs. E. P. Johnston	Knox, St. Thomas	London
Miss Lulu Scott	Knox, Dunnville	Niagara
Mrs. Ernest H. Howson	St. Paul's, Peterboro	Peterboro
Mrs. Christie Belle MacArthur Murray	St. Paul's, Scotstown	Quebec
Mrs. William Ayre	West Adelaide	Sarnia
Mrs. Peter MacArthur	Mount Pleasant, Vancouver	Westminster
Mrs. Joseph Caldwell	Oakwood, Toronto	West Toronto

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Don Mills, Ontario.

SHIMONOSEKI KINDERGARTEN

The picture line on Page 21 of January *Glad Tidings* reads—"This is the first kindergarten for Korean children in Japan", referring to the Shimonoseki Kindergarten. It has been drawn to our attention that this is not an accurate statement inasmuch as there have been kindergartens in Japan from the early days of mission work there. Had the line read "This is the first community kindergarten . . ." the statement would have been accurate.

Shimonoseki Kindergarten is unique in that it brings together in its sponsorship and in its governing the whole Korean community of the City of Shimonoseki. While the influence of environment and of teachers is Christian in entirety, the non-Christian Korean community has taken a good deal of initiative in the establishment of the kindergarten. It is this that is new and challenging; that the gifts of God in resources of mind and spirit and material are being used in this way. So it is in one sense a first even though there have been other kindergartens in other congregations throughout the history of our Church sharing with the Korean Christian Church in Japan.

Vivid Word Pictures by Ida White

Reports from many Ontario groups tell of Miss Ida White visiting their group or presbyterial and drawing vivid word pictures of the work done by the nurses in the Mobile Medical Units in India.

NEWS IN BRIEF

Young Women Become Involved

At the fall meeting of Montreal Presbyterial, Miss Elsie Taylor, Reg. N., missionary in Nigeria, told simply and with humour of the work being done in the 100-bed hospital in Uburu. The membership heard with keen interest that, through financial aid from W.M.S. funds, Miss Helen Ode, Reg. N., a native Nigerian, is now a member of the staff.

An interesting report by Miss Nancy MacDonald, President of the Young Women's Group of Knox Crescent and Kensington Church, told of the need felt by this group last spring to become personally involved in Christian witness, especially in relation to inner city work. As a result, a Girl Guide Company has been formed, a library is supervised, a choir is rehearsing, a mixed teen club meets, and their own membership has increased by 20 per cent.

Newslettes

At a recent meeting of the W.M.S. group of St. Andrew's Church, Owen Sound, Mrs. Dowker, a very active and interested W.M.S. member, was honoured on the occasion of her 95th birthday . . . An honorary membership has been presented to Mrs. J. R. Esler by the auxiliary of First Church, Port Colborne, in recognition of her loyalty and enthusiasm as president . . .

At a recent meeting of the W.M.S. auxiliary of Chippawa Church, the Rev. M. Novak of First Hungarian Church, Welland, spoke on the formation of the Presbyterian Church in Hungary 400 years ago. An honorary membership was presented to Mrs. A. Dobie and a life membership to Miss Elizabeth Crawford in appreciation of her work with the Explorers.

The Rev. B. L. M. Embree, head of the English department of Taiwan Theological College, spoke at the annual meeting of District Three held at Drummond Hill Church, Niagara Falls . . . An "In Memoriam" certificate for the late Miss Mary C. Johnstone was presented to her sister, Mrs. Jaffray Wood of Oakville, Manitoba, by the evening auxiliary of First Church, Winnipeg, in November.

Joint Evangelistic Effort By Formosa and Japan

Their first joint evangelistic effort since the Second World War has just been launched by the Presbyterian Church in Formosa and the United Church of Christ in Japan. At the invitation of the Overseas Committee of the Taiwan church body, seven Japanese evangelists have started a month long series of preaching missions in various centres of Formosa, commencing in Taipei. Next year a team of Taiwan Presbyterians will be invited to do evangelistic work in Japan.

Co-operation In Translations

Bible translations in 70 different languages are going forward with some "measure of co-operation" between Roman Catholics and predominantly Protestant Bible Societies. For example, Catholics in all 20 language areas of the Congo have proposed co-operative translation efforts. A new Arabic Bible now being planned will involve co-operation of the Orthodox Churches as well as Catholics and Protestants. Catholic leaders dealing with 8 languages in the Philippines have asked to co-operate with the Bible Society in translations there.

Christian Population Up 400% In Hong Kong

Since 1950, the year large-scale immigration from Red China began, the Christian population of this British Crown Colony has increased 400 per cent. A survey conducted by the South China Morning Post showed that more than 10 per cent of Hong Kong's population is Christian.

The Christian Churches play a major role in health, education, and social service. Catholics run 210 schools, 6 hospitals, 31 clinics and other institutions. Protestants operate 265 schools and a number of other institutions similar to those maintained by the Catholics.

Ecumenical Fellowship

A Conference of churchmen from the Anglican, Baptist, Lutheran, Methodist, Old Catholic, Orthodox, Reformed and Roman Catholic traditions from 11 countries announced the creation of an International Ecumenical Fellowship to bridge the gaps between Christian ministries and to achieve unity at parish level. The conference affirmed that "as well as the meeting of experts, personal contact at all levels of church membership is needed, leading to friendship, understanding, and sympathy."

Joint Worship Centre

Anglicans and Roman Catholics have begun the construction of a $600,000 worship-education-recreation complex in the west end of Winnipeg. The parishes of John XIII and St. Chad, with more than 87% approval of both congregations, agreed to construct and operate the project on a 50/50 sharing basis.

The main worship area seating about 500 persons will be furnished in liturgical traditions common to both groups. In addition two chapels, one Anglican, one R.C., will be provided for weekday worship. Services have been so scheduled that 1,500 persons of each faith will be able to attend each Sunday. There will also be 25 classrooms providing for 625 persons at a time.

Christian Medical Commission

In August the Central Committee of the World Council of Churches created a Christian Medical Commission. Its objectives are to promote more effective use of the churches' resources for medical work by setting up structures for joint planning and action; to study the nature of the Christian ministry of healing and the problems that confront this in a changing world; and to advise international and national church agencies about specific projects, needs and priorities. In January 1967 there were 1,238 medical institutions related to Anglican, Orthodox, and Protestant Churches in Asia, Africa, Latin America and the Middle and Near East. Mission and Church subsidies equal only 15 per cent of hospital budgets. The rest comes from the patients and other sources. However, 11 hospitals had to be closed in 1966 due to lack of funds.

New House of Dialogue Dedicated in Kyoto

An idea that originated in Germany after World War II has now achieved full acceptance halfway around the world in Japan. With the dedication of the Kansai Seminar House at the foot of Mount Hiei in north Kyoto on October 20, the concept of lay academies encouraging dialogue between persons of different professions, religions and nationalities has come to fruition. The Swiss theologian Emil Brunner introduced the idea of academies to Japan when he taught here from 1952 to 1954. The new quarters include a conference hall, several discussion rooms, a library and overnight accommodation for 80 persons. Approximately 80% of the building costs were raised in Japan, chiefly from non-Christian industrial groups.

Okinawa Designated Home Mission Field

The Baptist Convention of Japan has designated Okinawa as a home mission field for Nipponese congregations. This action makes the Baptist group the second major Japanese denomination to assert that Okinawa and the spiritual welfare of the island's people are Japanese responsibilities. The Kyodan took similar action last winter. The Baptist resolution was adopted against a background of increasing Japanese political preoccupation with ending United States rule over the Ryukyu Islands, of which Okinawa is a part.

Campaign Against Religious Education in Syria

The era of missionary work in Syria has ended for good, according to the Minister of Education in that Middle East country. The Syrian government official made the statement in Damascus as he announced the confiscation of all private schools, most of which are church-sponsored. Although the remarks of Mr. al-Khush were directed against Christian educational activity, observers believe that his announcement indicates a campaign against all religious education, including that of Islam, which is Syria's predominant religion. From now on, all education in Syria will be secular, Mr. al-Khush announced.

Zambia's day of dedication

"Today, October 24th, is not only a day of rejoicing and celebration, but it is also a day of dedication." With these words the President of the Republic of Zambia, Dr. Kenneth Kaunda, introduced a leaflet giving a passage of the Bible which was widely distributed throughout Zambia on the nation's Independence Day.

The Bible Society's Independence leaflet with a message from the President encouraging Bible reading has become a regular feature of Independence Day celebrations for the past three years. 400,000 copies are distributed in schools, churches and government departments, in eleven languages. Often the Bible passage and the President's message are read in unison in the nation's schools.

A by-product of Zambia's Independence programme has been to confirm the Bible Societies in their belief that distribution of short passages from the Bible will lead people to want to read more. Each year around Independence Day, the Bible Society office in Kitwe receives hundreds of letters, mostly from students and school children, requesting Bibles and help with Bible reading.

Medical Supplies to South Vietnam

Unable to deliver $6,250 worth of medical supplies to North Vietnam, the crew of the Quaker ketch,

NOTICE

Are you interested in a Caribbean-American Seminar for women of Presbyterian and Reformed Churches to be held at

Union Theological College in Jamaica
June 28th to July 7th, 1968?

Sixty women from the Caribbean, the U.S.A. and Canada will discuss mutual concerns together.

Three women from The Presbyterian Church in Canada are invited to participate.

Each delegate will be responsible for her own expenses. Cost of board and room is $60 per person for the ten-day seminar. Travel cost approximately $186 (excursion rate).

If you are interested, write to Miss Olive Grant, 39 Wilberton Rd., Toronto 7, Ont., for an application form.

Details of a similar seminar to be held in Vienna, Austria, September 21-30, 1968 will be announced later.

Phoenix, sailed to Danang, South Vietnam, to deliver the supplies to the Unified Buddhist Church and the Red Cross. A Quaker Action Group based in Philadelphia and sponsor of the project declared that they will later attempt to deliver medical supplies to the Viet Cong and to North Vietnam as their "expression of concern for all victims of the war."

Roving Chaplain Appointed in Germany

A roving chaplain has been named by the Evangelical Church in Germany to serve as spiritual adviser to circus and other show people in West Germany. In his new post, Pastor Eugen Stegmann will visit circuses, country fairs, and other travelling entertainment to conduct services and provide spiritual care. He will use a small trailer-bus for travel. Affectionately known as the "beggar missionary", Pastor Stegmann has been untiring in his efforts to solicit funds and materials from West German industries for use in missionary work.

"New Theses" for "New Reformation"

Ninety-five theses for the "New Reformation" are being published by the interdenominational fortnightly journal, New Christian, to mark the 450th Anniversary of the Reformation. But there is a slight difference. New Christian in its first announcement of its new theses published only 94. The 95th was left blank — with an invitation to readers that any who so desired to share in the discussion might recommend a thesis by mail.

Ghana Church Forms Hospital Association

A jointly-sponsored Church Hospital Association has been formed in Ghana in an effort to improve the health and welfare of the nation's citizens. Co-operating in the interconfessional body are representatives of Protestant and Roman Catholic churches and the medical institutes operated by the various Christian missions in Ghana. The Association will seek to increase collaboration with government agencies without sacrificing the autonomy of the church-sponsored hospitals. In addition, efforts will be made to improve the present training programmes in Ghana's medical centres.

Protestants, Catholics will use Thai Language Old Testament

Protestants and Catholics in Thailand will use the same Thai language translation of the Old Testament, according to an announcement by spokesmen of both groups. No changes in wording had to be made for the Catholic edition.

Dialogue Group Reports Mixed Marriage "Consensus"

A consensus on "mixed marriage" was reached by a workshop which met recently as a part of a series of conversations conducted by representatives of the Roman Catholic Church in the U.S. and the North American Area of the World Alliance of Reformed and Presbyterian Churches. The group, which has been involved in the talks since they began in 1965, agreed that a good marriage between a Roman Catholic and a Protestant can be a positive force toward broader Christian unity.

World Council Expresses Concern Over Situation in Nigeria

The World Council of Churches has expressed to the Nigerian Permanent Representative to the United Nations, Chief S. O. Adebo, its deep concern over the tragic situation in Nigeria. In its message, the Council strongly appeals to all parties in the troubled African nation to pursue a policy which will begin to dispel fear and bitterness, and open the way to a future to which all can consent. The communication from the World Council of Churches registers particular concern for Sir Francis Ibiam and the Ibo tribesmen of the former Eastern Nigerian Region which declared itself the Republic of Biafra last May. Sir Francis is one of the six co-presidents of the World Council and a former governor of Eastern Nigeria.

Number of Christians in Indonesia Increasing

Indonesia is undergoing the greatest swing towards Christianity in its history, with more than four hundred thousand converts since 1965, it has been reported by the general secretary of the Indonesian Bible Society. This has raised the number of Christians to more than ten million, and church accommodations cannot cope with the increased number of communicants. In many areas, worship services are held in the open air. In addition, there is a shortage of Bibles and other scriptures throughout Indonesia, due to the rapid increase in converts to Christianity.

Visas Limited for Attendance at Wittenberg

Participation of three world Christian bodies in the 450th anniversary of the Reformation in East Germany were limited by action of the German Democratic Republic (GDR).

Some official representatives of the World Council of Churches, The Lutheran World Federation and the World Alliance of Reformed Churches were denied visas as they were preparing to leave for the celebrations in Wittenberg. The denials came at the last minute, although visa applications had been made well in advance. The world bodies were seeking to respond fully to invitations received from their German member churches. A telegram sent on October 23 to Prime Minister Willy Stoph of the East German Government asking for clarification of the ruling on visas received a negative reply, not giving any reason for the refusal.

Ecumenical Experiment in Holland

Old Catholics, Protestants and Roman Catholics in the Province of Krommenie, Northern Holland, are engaged in an ecumenical experiment in religious education. Students in the upper grades of all schools are being given factual information about religion, faith and the Bible in order to promote their spiritual development. Instruction in the Dutch schools is given alternately by clergy of the participating denominations. No attempt is made to propagate the religious convictions of a particular communion.

New Zealand Presbyterian Cleared of Heresy Charge

The General Assembly of the Presbyterian Church in New Zealand, has cleared Prof. Lloyd G. Geering of heresy charges lodged by a layman's group and a minister.

At the Assembly, delegates heard a report which stated: "The idea that everyone in the Church must think exactly the same thing even on central topics of theology is wrong-headed and foolish." It was said that a controversy which forces people to examine their ideas does more good than harm, adding that the church has outlived, and will outlive, all fashions of theology on the right or the left. The report noted a tension "between those who recognize the need for intellectual freedom, especially for our theological college professors, and the conviction of many others that this intellectual freedom must be related closely to certain theological standards . . . There is much more common ground between the conflicting groups than they commonly realize . . . Experience has shown that there is less likelihood of unpleasant developments when people have to talk to one another instead of sniping from dugouts, so to speak."

Dialogue between Christians and Communists

Britain's first formal dialogue between Christians and Communists, held privately over a three-day period in an East London church centre, has been declared an eminent success by its joint secretaries. A continuation committee will now study ways of keeping the dialogue going. Attended by church members and members of the British Communist Party, the three-day confrontation was exploratory in theme and had the support of senior officials of almost all the British churches. On the practical side, the London dialogue discussed ways in which Christians and Communists could co-operate in alleviating hunger, poverty and famine, and in helping social outcasts.

* * *

Twenty-two per cent of all the books in the world are published in the English language—followed by Russian with a total of seventeen per cent.

—The War Cry

Women's Missionary Society, W.D.

Room 100 — 50 Wynford Drive, Don Mills, Ontario — 429-2840

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FOR CHILDREN

World Friends, a children's magazine, edited by Audrey McKim. The January 1968 issue on Japan is available for groups or individual children. 10c per copy.

The World's Children in Pictures: Japan. Dorothy M. Burt. A lap-sized picture album with test showing Japanese children as they live today. $1.50.

Set of slides on the Shimonoseki Kindergarten, available from the A-V Committee, 50 Wynford Dr., Don Mills, Ont. Service charge, $1.00.

FOR TEENS AND ADULTS (Christ and the Faiths of Men)

Religions of Our World Neighbors, coloured filmstrips with 33 1/3 rpm records, study guides and scripts. Available from the A-V Committee, 50 Wynford Dr., Don Mills, Ontario. Service charge, $1.50 each. A new set of filmstrips to help groups of teens and adults understand the major tenets and practices of the four religions — Hinduism, Buddhism, Islam and Shintoism — as they are expressed today.

FOR ADULTS

Have your groups completed the study on "Christ and the Faiths of Men"? The packet on "The Koreans in Japan" will be a rewarding follow-up. Prepared in consultation with Miss Mavis Hyndman, it contains information about the Korean Christian Church in Japan, sketches of Canadians who are working with this Church in Japan, and discussion outlines on other religions prevalent in Japan today. $1.50.

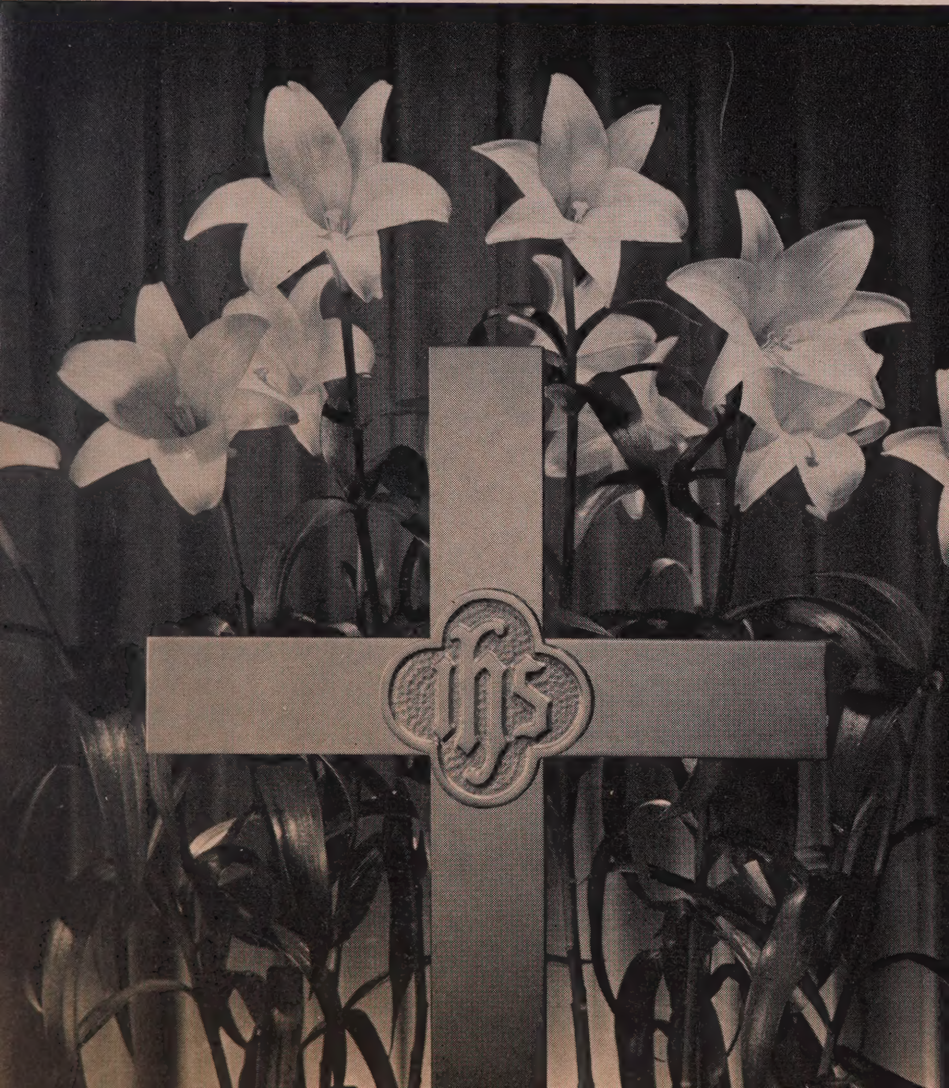
Friendship Press world map (for Presbyterian Church) $3.50.

Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

APRIL 1968

GLAD TIDINGS

—Miller Services



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April 1968

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Helen C. Proudfoot, B.A.

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EASTER is on MONDAY

by MRS. JOHN A. JOHNSTON*

DEATH — BUT LIFE

"They have made the cross you hung on so pretty, Jesus," says Malcolm Boyd, an American Episcopal bishop. "Does not this romanticize your death, Lord, and give it a kind of gloss it did not have? Your death was bloody, and dirty, and very real. Can't we face it that way, Jesus? And can't we see the fact that you were a real man, living a human life as well as God?"

LIFE — "I live," Jesus says. He lives to pour out His divine life in our service and to lift up our human life in the service of God. Peter Marshall confesses, "It is so tremendous a thing that we can't describe it. It is so delicate a thing that we can't even bring it into view for anybody else to look at. We can never explain it to anybody else. WE ONLY KNOW THAT IT IS TRUE."

And it is true that Jesus Christ died for me. This is the tremendous message of Good Friday. And yet, death and the tomb marked only the beginning of the Easter story, then follows the great BUT: because He lives, we live also. For it is impossible that Jesus Christ proclaims "I live" without the answer arising from within us, "Yes, you live, and because you live, I shall live also; I may and I can and I want to live!" When Hitler sought subtly to destroy the church in Nazi Germany, there emerged in opposition a most moving and convincing manifestation of the life of Christ in modern Europe, the Confessional Church. Dying—she lived.

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* Heather Johnston and her husband the Rev. Dr. John A. Johnston were missionaries in Lagos, Nigeria, for two and one-half years.

Death—but Life. Read Romans 6:23 (New English Bible) "For sin pays a wage, and the wage is death, but God gives freely, and his gift is eternal life, in union with Christ Jesus our Lord." THE WAGE OF SIN IS DEATH—sin fulfills the function of the employer paying his employees; here is your due, this is what you deserve: death—not more, not less, nothing else. The history of the world is but one great demonstration of the fact that the wages of sin is death. But, God is not an impersonal I.B.M. machine computing petty sins, nor is he an upper-middle class snob in a private club. God is loving, in a terribly unsentimental and profound way. And our prayers are directed to this God. During a visit to the Taizé Community in France I learned how prayer was offered for starving people in Asia and this prayer was linked with an act of fasting—thus expressing solidarity with them.

The wages of our sin were paid on Easter morning, for here is the joyous "Onward", the one-way-street on which sin and death lie no longer ahead of us, but behind. Because Jesus Christ was willing to make our history His own, because He volunteered on our behalf to pocket the wages of sin — therefore He suffered, was crucified and died. Is our response, as Presbyterian women, to the sacrifice of our Lord this?

If a man's about to fall
Face the wall
If in distress someone should weep,
Pretend to sleep.
If a person's going to be sick,
Get out quick.
If someone's about to die
Avert the eye.
Don't get involved.
Don't get involved.
Let them go to the Salvation Army.
To be safe, never meet the eyes of a stranger,
For the eyes of a stranger will break into your world,
And it will be destroyed forever.
Let them go to the Salvation Army.

No, indeed, we must break down the middle wall of partition and be there as representatives of the "peace" of God (peace here meaning the Old Testament Hebrew word "shalom", which embodies reconciliation, freedom, hope) which God is making possible for all His people.

All His people—all men are made in the image of God. Do you remember Bishop Huddleston's book on South Africa, *Naught For Your Comfort*? He experienced, as we did in Lagos, Nigeria, the knowledge of African friendship and affection, such rich, warm love extended. With Bishop Huddleston I say, "I found God in Africa in the poverty of her homes, in the beauty and splendour of her children, in the patience and courtesy of her people, but above all I have found Him in the darkness, in the fear, in the weariness of Calvary. And Calvary is but one step from the empty tomb."

An East German Christian said, the difference between the Communists and us is this. We are here to love and serve this country, but they are here to get out of it what they can. In post-war years, very few ministers and elders left their congregations for the so-called freedom of the West. Surely, they are representatives of God's "shalom". And yet —

THE KINGDOMS OF THE WORLD VERSUS THE KINGDOM OF GOD

So, how can we see the resurrection, the happenings of Easter as the victory of Christ in this world of 1968? Karl Barth, one of the theological genii of the 20th century, says, "It is vitally important for us to let grow the tiny root of confidence, of earnestness, of joy, which seeks ground in our hearts and minds, in our thoughts and intentions and opinions—perhaps this very Eastertide."

Two thousand years of history flow between us and the resurrection, and the kingdoms of this world still stand. Civil war is raging in Nigeria, threatening to wipe out the entire tribe of eight million Ibos. Napalm is burning people in Asia. Black persons are denied equality with white persons. Poverty is a cancerous growth in affluent society. Thousands die of hunger and disease each day. These kingdoms are so aggressively and obviously "of this world" while the Kingdom of our Lord apparently tarries, and many churches hide behind their stained glass and highly protective walls instead of risking worldly securities to serve mankind.

For us the problem of the continuing historic evil is very real. How do we then see the resurrection as the victory of Christ today? Can we say that we are living between D-Day and V-Day, between the resurrection of Christ and the end of the world?

It is as in war the decisive battle may already have occurred yet war still continues. The most ancient resurrection hymns certainly are hymns of victory, which sing of a decisive battle and look towards ultimate triumph. Now it is certain that the kingdoms of this world will become the Kingdoms of our Lord. Dietrich Bonhoeffer, an outstanding German theologian of the Confessional Church who died in 1945 in a Gestapo prison, said, "Whoever sets eyes on the body of Christ in faith, can never again speak of the world as though it were lost—it is only in the midst of the world that Christ is Christ." This was one of the great insights I carried home with me from the Presbyterian Congress in Kingston last year. Unlike John Bunyan, I do not aim at the liberation of man from his involvement in the "evil world", rather I feel I should strive away from pious isolation toward that deep commitment to God that is expressed in accepting responsibility in affairs of this world, God's world.

This is why I say, the message of Easter is for Monday, Tuesday, indeed every day of the week. Easter day was not a special Sunday to be annually commemorated for the First Christians. For them every day was Easter day. They lived here and now in the power of His resurrection, in the assurance of His presence and power. Belief in God is used by many Christians today as a means of escape from the challenge of life. Certainly, faith in God should not substitute for scientific study, but be a stimulus for it. Our intellectual faculties are God's gift to us. Let us remember this when next asked to prepare a programme for a W.M.S. meeting or serve on the executive. When the women came to the tomb they found that the stone was already rolled away. What their little strength could hardly hope to do, the mighty reality of the facts of God had already done. God uses even our inadequacies to His glory! And with this in mind we may continue our journey into the future.

TAKING UP OUR CROSS DAILY

"If anyone wishes to be a follower of mine, he must leave self behind, day after day he must take up his cross and come with me." (Luke 9:23, N.E.B.) Luke adds the words day after day, and this daily cross is the utterly undramatic, it may last a lifetime and need a lifetime's patience. Many fine women never experience a secure family life—whole peoples are dispossessed—mankind is, in one way or another, the slave of time, space, history. Did you ever consider the immense disparity between nature and destiny when Jesus, having heard the call of God, nevertheless submitted himself between the age of 12 and 30 to the life of a village carpenter? We no longer need feel isolated in our frustration when we realize that divine life can be lived within the limitations of a carpenter's existence.

Day by day—in Malcolm Boyd's words, "They say that everyone has his own cross to bear, Lord. . . . I think this means that every person ultimately has to face up to reality—face his own destiny, his own calling, his own nature and responsibilities. In your own life, Jesus, you faced reality directly and unequivocally. . . . You rejected the status quo in favour of obedience to the Kingdom of God. The way of the cross was your understanding of your mission and your faithfulness to it. The way of the cross seems to be, for every individual Christian, the reality which dictates his style of life, defines his own mission, and brings him into communion with you. Help me bear my cross, Jesus."

I found the optimism of my Nigerian sisters the essence of cross-bearing, completely trusting in the providence of God, so vividly portrayed in the slogans of the mammy waggons and in their simple, indigenous hymns, even in the midst of great suffering and sorrow.

Out of darkness — light shall come
Out of death and desolation—life
Out of hate and cruelty—the victory of love
Out of every grave of doubt and sorrow—the risen and eternal Christ.

SUGGESTIONS FOR WORSHIP

Dare to be different! For a change procure an opaque projector from the National Film Board, library or local camera centre, together with as large a screen as possible. Show a few Lenten and Easter pictures, such as taken from the lovely book *The Life of Christ in Masterpieces of Art,* while a record plays excerpts from Handel's "Messiah"; Steiners' "Crucifixion" or Bach's "St. Matthew Passion". Why not start before the regular hour and welcome your members and friends by such sights and sounds?

Instead of the opaque projector you might wish to use a 35mm projector with a set of slides such as: *The Life of Christ,* entitled "The Last Days", available from the Audio-Visual Department of the

Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ont.

You may be fortunate to have a soloist who could sing excerpts of the above suggested music, or she might delight you with a solo such as: "The Lord of the Dance" (taken from *New Hymns for a New Day*).

As a call to worship read this ancient Latin hymn:

That Easter Day with joy was bright,
The sun shone out with fairer light,
When, to their longing eyes restored,
The apostles saw their risen Lord.

O Jesus, King of gentleness,
Do thou our inmost hearts possess;
And we to thee will ever raise
The tribute of our grateful praise.

Jesus, who art the Lord of all,
In this our Easter festival,
From every weapon, death can wield,
Thine own redeemed, thy people, shield!

All praise, O risen Lord, we give
To thee, who, dead, again dost live;
To God the Father equal praise,
And God the Holy Ghost we raise.
Amen.

The Scripture Reading from the Old Testament: Isaiah: 53:3-12

The spiritual "Jesus Walked This Lonesome Valley" could be sung, or, if it is not known, you might wish to sing Hymn 192.

New Testament Scripture reading (New English Bible): Philippians 2:1-11. Follow it with Hymn 215, verses 1,2,4, and then read the meditation in whole or in part. You may enjoy screening some more pictures and listening to the recorded music at this point. Close with the Benediction read from: Ephesians 3:14-21.

ATTENTION!

Women of the Church

A Presbyterian Training Centre
Sponsored by the
Women's Missionary Society, WD
will be held
at Albert College,
Belleville, Ontario
July 15-19, 1968

This centre offers opportunity to:

- share in Bible study,
- gain information about the Mission of the Church and resource material related to it,
- develop responsible leadership.

NOTE: It is hoped that training events will be available in Western Canada in the late summer. Watch for detailed information.

NEWS IN BRIEF

Carolled for Shimonoseki

A small but keen group of Explorers in Portage la Prairie, in the charge of Mrs. Phoebe Andrews, turned in $4.50 towards the Shimonoseki kindergarten project in Japan, raised by them through carolling at Christmas.

"I Was Sick, And Ye Visited Me"

by MRS. D. F. HAZELL, Hospital Visitor, Toronto

Have you ever paid a visit to a chronic and convalescent hospital? If your answer is in the negative, come with me to Riverdale Hospital, Toronto, overlooking Riverdale Park and the Don River. The building is a very modern one built in the form of a horseshoe on the slope of the hill and commanding a most interesting view of the park, the river and two busy expressways beyond the river. The rooms have large windows and verandahs, and each season has its own attraction — the fresh green of spring with the trees coming into leaf, the bright flowers and beautiful sunsets in summer, the colourful foliage in autumn, and in winter the happy children on their sleighs and toboggans on the slopes, while others skate and play hockey on the rink in the valley. In 1967 the Centennial Project of the hospital was accomplished, namely, the hospital running at full capacity and fully staffed. It is now a community of seventeen hundred, about eight hundred being patients. Thirty-three nationalities are represented on the staff, and the aim of all seems to be "better service for the patients".

It is Sunday morning and we will visit the church service which is held regularly each Sunday at 10 a.m. in the large well-equipped auditorium on the first floor. You will see a semi-circular platform with a pulpit, loud speaker and communion table on it, nearby is the piano. As we come in a record player is playing appropriate music. This congregation is a unique one due to the fact that 95% of the members are in wheel chairs. What an inspiring sight it is to see from seventy-five to ninety patients of all denominations gathered together to worship God and sing praises to Him. As the congregation is wheeled out it is so rewarding to hear the expressions of gratitude to the "speaker of the day" for the message given. A speaker who has had special appeal is urged by the hearers to come back. Special musical numbers by soloists, C.G.I.T. groups, choirs or young people's groups are heartily enjoyed. On the first Sunday of each month the minister and six elders of St. John's Presbyterian Church (which is just across the street from the hospital) hold a Communion Service at which members of all denominations partake. This is a truly ecumenical service.

Each Sunday a group of twelve to fifteen volunteers is on hand at 9.30 a.m. from one or several of the metro churches. They go in pairs to each of the seven floors to bring the members of the congregation down on the elevators and to take them back to their rooms at the conclusion of the service. These faithful folk, along with the ministers and laymen who conduct the services have their reward in the knowledge that they have been the means of bringing comfort, pleasure and inspiration to the patients. There is a great opportunity for Christian service in such a hospital as this.

Now come with me on a visiting day and meet some of the hospital patients. The ages may range from eighteen to ninety-eight, and the illness from a broken arm to a cerebral hemorrhage. There are patients of all nationalities, creeds, and dispositions, but nearly all are responsive to a smile, a friendly word, and a short conversation. At times the conversation may, of necessity, be one-sided, for some have lost the power of speech through a stroke or accident, but in spite of that, a bond of understanding is realized and the sick one knows that you are really interested and sympathetic. At first the visitor is a stranger but as she returns at regular intervals, she becomes a familiar figure. As time goes on she becomes a trusted friend who will listen to their troubles, their problems, their fears and discouragements. She will be asked to do personal favours, to phone messages to friends or relatives, to discuss something that is causing them concern, to help strengthen their faith when discouragement sets in.

The duration of the stay in hospital varies. Some come from a general hospital for a short period of convalescence. Others come to receive physio-therapy to strengthen muscles damaged from an accident or to learn to use a limb affected by a stroke or other cause. Riverdale is well equipped for such treatment with its swimming pool, whirlpool baths, wax baths, walking ramps, machines to exercise muscles, etc. The therapists are to be commended for the great patience they employ as well as the kindly encouragement they give. Occupational therapy is employed, such as knitting, weaving, basket work, mosaic tile work, making of leather goods, carpentry, baking. Speech therapy is a vital part in the rehabilitation of many. I have great admiration too for the patients receiving therapy. They work so hard to help by exercising limbs, hands and muscles. Their proudest day is the one when they tell you that they can walk with a cane or alone, can raise an arm above their head, or can use a hand again to feed themselves and to write once more.

As we pass through the halls we see many who are bedfast, the victims of arthritis, heart conditions, diabetes in its advanced stages, multiple sclerosis, Parkinson's disease. These folk perhaps enjoy a chat with the hospital visitor more than the ones who are more mobile. Those who have good eyesight are happy to receive reading material. Your visitor has a good variety of Christian literature as well as gift copies of the *Glad Tidings,* the *Presbyterian Record* and *Every Day.* The Bible Society made a great contribution to hospital patients by issuing a very attractively covered booklet, *Strength For Today,* an indexed collection of scripture passages. This was a centennial project to be used especially for those confined to hospital. The three special calendars prepared by the W.M.S. at Easter, Thanksgiving and Christmas are very well received. In fact the nurses and staff ask for copies if there are any to spare. Many of them read to the patients who cannot see (diabetes as well as muscular sclerosis, from which quite a few suffer, play havoc with the eyesight).

Many times the visitor receives more inspiration than she imparts. In spite of enormous handicaps, pain and discomfort, many remain cheerful and display such courage. Some are so patient, taking the view that being impatient will not hurry the healing process. Many display such kindness to their room-mates, often reading to those whose sight is impaired. Several I know recount the message from the church service to others in the room who cannot attend.

You have visited the church service, with some of the patients in their rooms, and the therapy departments. You might like to return several weeks before Christmas to help wrap the Christmas gifts. About 175 were distributed this past Christmas. These are provided by cash contributions from W.M.S. Auxiliaries, W. A. groups, Presbyterian Women Guilds, besides boxes of gifts from a Presbyterial, several auxiliaries and individuals. The gifts consist of books for those able to read, beautiful knitted goods, personal and toilet articles. The week before Christmas these gifts will be distributed to all Presbyterian patients, as well as all the attendants at the church services. Great appreciation is expressed when the gifts are received. Last year several remarked that they felt the ladies of the church had done enough for

(cont'd on page 33)

NIGERIA/BIAFRA

The Rev. Dr. E. H. Johnson, Overseas Secretary, The Presbyterian Church in Canada, undertook a very special mission recently when he met with church, military and political leaders in both Biafra and Nigeria. Many of these leaders are elders in the Presbyterian Church.

After eight months of fighting between the breakaway state and the federal government, neither side has achieved its aims. The federal government insists that Biafra must come back into the federation. Biafrans, however, are convinced that this would mean the annihilation of the Ibo people, and in order to have protection, they feel they must be recognized as the state of Biafra. They are determined in their stand. The massacres of 1966, when 30,000 Ibos were slaughtered in northern towns, followed by other inhuman incidents in the war, have caused them to be mistrustful of federal terms.

As a Christian leader, Dr. Johnson is deeply concerned about the reconciliation of people and anxious to establish contacts with Christians with whom our Church works on both sides. He has kept in constant contact since the secession with the Canadian Department of External Affairs, the Commonwealth Secretariat and the World Council of Churches. Following his visit to Biafra and Nigeria, he reported to London, Geneva, Ottawa, the U.N. and Washington, to follow through on the suggestions that developed out of days and nights of discussion.

A swift ceasefire becomes daily more urgent. The once prosperous Nigeria is being destroyed. There are thousands of refugees. A gigantic job of rebuilding the life of a people who make up one-quarter of the population of Africa lies ahead. Canada, as a government, has promised massive help at that stage, but the task of mediation has been left to discreet men.

NEWS

Please Note:

When forwarding news items for the Glad Tidings:

- Do it promptly, immediately following the event.
- Be sure names of people and places are spelled correctly and are legible. Always include the name of the city, town or community as well as the name of the congregation and group.
- Include the most interesting details. Don't merely say it was an interesting meeting or an interesting address. Tell us what made it interesting.
- If news items are typewritten, please do not type the entire account in capital letters. Use both upper and lower case.

by DAVID A. DILTZ

It's tough to be 9 to 5 Christians

"Oh, you're not!" This was the astonishment and disbelief of a newcomer to the congregation when I told her my occupation was that of a stockbroker in the investment business. I too was surprised at her reaction, because I have always believed that it is possible in my profession to follow the teachings and example of Jesus. It can be mighty tough though!

On the one hand, there are the many and varied situations in which human relationships play such a large part: the dealing with clients who are all different personalities seeking different goals, and working with colleagues without whose co-operation business could not function smoothly. Obviously these situations are also present in many other occupations. Nevertheless, through it all the Christian is expected to deal fairly and respect the other person's integrity, even though he does not receive the same considerations himself. This is something with which we learn to live and cope.

On the other hand, there are the business practices, regulations and structures that deny some of the basic Christian principles, and may restrict the individual to some degree in developing his full potential and wholeness in Jesus Christ. Christians in the business world should be concerned to try to change constructively these situations. It will take time and effort to make any improvement. The appalling thing, however, is the apathy of the majority of Christians in this regard. Many of us seem to be a rather "un-Christianlike" split-personality — a good guy on Sunday, and a sharp, shrewd, cunning businessman the rest of the time. This apathy, moreover, is apparent in our attitude towards our politics, laws, welfare, and even the widening gap between the have and have-not nations of the world. So great is the apathy that some concerned people have proclaimed the end of the Christian era! If this in fact be so, it is not through any lack in the gospel, but by default of those who claim to profess it!

Poverty, to us in this most affluent part of the world, is something we think applies only to those unfortunates in the developing or undeveloped nations. Not so! Among the people we meet in business, socially, and even at church are many individuals who have affluence of things, but are seriously impoverished in those things that make a man a true man as Jesus was a man. This may be because Christians are apathetic, or because they are hung up on spooky supernatural doctrines from the past which modern men with satellites, cybernetics and such find irrelevant in the world of "now" in which they live. Jesus was concerned about the same things that concern us today. Why don't we let Him go to work with us, or to the polling booth, or to the neighbour's party? Let's do something about it.

BOOKS

THE NEW EVE, A Feminine Look at Christian Style, by Kathleen Neill Nyberg, G. R. Welch Co. Ltd., $4.00.

A thought-provoking book. A challenge to all women to live up to their potential as Christians, especially beneficial to those young women who contemplate marriage.

"Much has been said about the New Adam — little attention has been given to the possibility of the New Eve, and how woman is to be subject to the transforming power of Jesus Christ." The author enquires whether or not our Christian heritage can give new direction and meaning to our existence as women. She asks, "What would it mean to the Christian woman if she began to re-examine her life pattern, all of it, through Christian eyes? Would she see herself and her culture in a new way? Would she begin to approach every problem of her life as a Christian seeking a Christian solution?"

With deep insight and understanding the author takes a candid look at the life of woman through all its phases; her relationship with men, sexuality, bearing and rearing children, life as "just a housewife", her struggle to find her place as a Christian in the community and the world.

Mrs. Nyberg concludes by saying, "We look everywhere in the world for answers to our problems as women, but at long last we may return again to our faith, our Christian foundations, for our life style. The Old Eve indeed may become New." (Mrs. A. B. Lane).

* * *

If you enjoy reading the *Glad Tidings* keep it on your coffee table for others to see!

LEPROSY

by MISS IDA WHITE, Reg.N.

Ida White, on furlough in Canada, tells of the challenge facing the Christian Church today in helping the sufferers of the dreaded disease of leprosy.

There is great hope for sufferers of leprosy today but it is up to Christians to see that the hope becomes a reality for the sufferers. In telling you something about leprosy in India, I will describe several cases whom I have known and what has been attempted in medical help for them.

Cases A & B

On visits to Sardi clinic the village people showed a real concern. Two of the men in the village had been diagnosed as positive for the dreaded disease "leprosy". They had been to Dhar for one year of treatment and had run away and were now back working on their farms. People were afraid of them and tried to force them to leave the village but they hid when things got too uncomfortable and then came back and worked on their farms when everything settled down.

The school teacher approached the mission clinic nurses and asked them to do something about it.

It was difficult at first to even get near the two men to talk to them. When we did they were quite hostile. It took several visits to show we were anxious to help them, and not just send them away.

A nurse from the clinic accompanied them to Ratlam where they were seen by Dr. McClure. They were advised to be admitted for three weeks for investigation and to get started back on treatment. They were sent to Jobat with a letter from Dr. McClure to Dr. Daniel. A copy of the letter was also sent to the clinic nurses.

The people in the village were assured that the men could be cured and that the treatment could be continued under the supervision of the nurses and Dr. Daniel. The treatment was continued and the two men went back to Ratlam periodically for check-ups. They are still working on their own farms and are accepted by the people of their village.

Cases C, D & E

Three other men came for help. We have no place in Jobat where we can admit patients with leprosy. Therefore, the nurse in charge of the clinics wrote to ask if the hospital in Ratlam had beds. They replied that they would welcome these men but they would have to bring their own rations. Now to get to Ratlam they would have to pass from Madhiya Predesh into Gugerat state and they could not take grain of any kind from one state to another. So they had to go another way which took more time and cost more. They were given rations from the wheat supplied by Church World Service, and were taken to Ratlam via Jobat, Megnagar. They were admitted to the hospital but after one week two ran away. The total cost had to be paid from funds of the Mobile Medical Unit and special gifts.

Case F

It was 2 p.m. and the car just had to go to a special meeting in Amkhut. We were late already. Our nurses were out on calls. A little man with sores on his hands and a deformed face walked in. He needed help, food, and treatment. Food was given hurriedly and he was asked to go to Jobat for diagnosis and orders from the doctor. A referral slip was given to him but he was not seen again. Where did he go and who else will he infect?

Case G

"We shouldn't admit her in the maternity room, she has leprosy," said a nurse to Miss Polson* as they took a patient from the car to the Welfare Centre. Miss Polson had a very ill patient by the arm and was helping her to a little room in the Welfare Centre. It was the only room left — the lying-in rooms in the dispensary were full. What could she do? The patient was admitted and made comfortable.

"It gave me a funny feeling to hear the nurse say that the patient whom I was helping had leprosy," said Cathy Polson, when she came to the bungalow. "Are there many people suffering from leprosy around here? What can we do about it? Surely we should be doing something."

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* Miss Polson, now Mrs. McMullen, had been in India about 14 months and was helping in Mendha.

Yes, leprosy has always been a dreaded disease. Something that separates people from their families. Many suffer from cruel ostracism and segregation as well as the disease itself.

But there are solid grounds for hope today. Enough is known about leprosy—its transmission, its diagnosis, its treatment, its prevention, to bring new hope to the great majority of those suffering from its ravages, whatever stage of the disease they may be in. The old hopelessness is going, and should be gone. Progressive deformity is no longer inevitable. Even when the nerves are damaged, feet and hands can be saved. And even when fingers are bent and paralysed, operation can often restore some degree of useful function. If leprosy is diagnosed in its early stages and treated properly, it can be cured.

Why, then, is this new hope likely to remain a "paper hope", a mere pious hope for four out of every five sufferers from leprosy in the world today?

For many sufferers from leprosy, it is a case of hope deferred making the heart sick. They may have heard new hope exists but it does not exist for them. For so many in our area the news has not filtered

(cont'd on page 38)

* * *

In the fall of 1964 Jobat Christian Hospital was given Rupees 300 (approx. $40) by the Mission to Lepers to do a survey. The second Mobile Medical Unit staff was asked to do this and one missionary with three Indian nurses visited three villages near Mendha. Five leper patients were pointed out by other people.

The nurses made a second visit to each home in the area and then called together everyone who thought he or she had leprosy or had contact with anyone who had the disease. Dr. Sunderlal Daniel and his lab technician Mr. Wilson Herbert of Jobat Hospital gave of their off-duty time to come and examine the people, diagnose and give direction for treatment. There were 96 positive cases and about 10 suspects who were to come back for a check-up every two months. After that Dr. Daniel came every two weeks on Saturday afternoons for the clinic. But village people coming to the dispensary complained about leprosy patients getting medicine from the dispensary, and so we had them come to the missionary's bungalow, but there was no place to do the dressing of sores that needed special attention.

Clinic rooms and special lying-in places for patients needing treatment are greatly needed, as well as special staff to assure continuity in the care of leprosy patients.

* * *

THE WMS AT WORK

Was 1967 the Best Year?

"Was 1967 the best year we could possibly make it?" asked Mrs. S. J. Kennett, retiring President of Ottawa Presbyterial, in addressing the annual meeting of the Presbyterial on January 20.

A presbyterial president cannot tell which groups have done their utmost during the year, she said. Each member must ponder that, for we make up the groups.

"The presbyterial president does not know which groups have truly carried on the missionary task right here — by reaching out in friendship and service to the strangers, the sick, the lonely — by efforts to meet needs in the community. As a member of a group you must answer that.

"I do not know which groups have supported our missionaries in prayer, faithfully, day in and day out. As a member of a group, you know what you have done.

"I do not know which groups have had difficulty in finding someone to take a particular office, in finding someone to take even a small part in the programme. But you know if you responded or made excuses.

"The achievements and the failures are largely of our own making, for they reflect our strengths and weaknesses as members. If you and I were satisfied with something less than our best effort, how can we expect God's blessing on our efforts? If we gave less than our best, then this is reflected in the total picture of the whole presbyterial."

In concluding, she pointed out that if 1967 was not the best year we could possibly make it, then we know where the responsibility for improvement lies.

Attention, Young Women!

"Come Alive" is the theme of the Young Women's Conference to be held May 3-5, 1968, in Central Presbyterian Church, Hamilton, Ontario. Career girls, young housewives, senior students, C.G.I.T. graduates, and other young women are being urged to attend. The programme will be centred on the opportunities and responsibilities of Christian young women today. Hamilton Presbyterial is inviting young women from the Synods of Montreal and Ottawa and Toronto, and Kingston as well as Hamilton and London. Registrations should be sent by April 19 to Mrs. John Laing, 65 Cameron Ave S., Hamilton, Ont.

QUESTIONS ANYONE ?

Address your questions
c/o Glad Tidings,
Room 100, 50 Wynford Dr.,
Don Mills, Ontario

The CHRISTIAN and INTERNATIONAL AFFAIRS

by HELEN C. PROUDFOOT

What do you as a Christian think you should or could do to alleviate the suffering of the starving millions in the world, or to bring peace to Vietnam, Yemen, Nigeria, or other countries where conflict is the order of the day?

Churchmen from across Canada met in Ottawa January 30th to February 1st to talk about the Christian's responsibility in regard to matters such as these, more generally termed International Affairs. When it was all over, no great solutions had been wrought, but there was a very positive feeling, at least in my mind, that we Christians, living as we do in this revolutionary world, have a very real responsibility. To be responsible Christians, we need to learn about and study the state of other human beings in the world. We need to find out what is being done in assisting people to help people help themselves, and in working towards peace in the world, by the governments of the developing countries, by our own country and other developed countries, and by organizations such as the United Nations.

This is Human Rights Year as proclaimed by the United Nations. Yet we are told that forty million people will die from starvation before the year is ended. "Every time your heart beats, someone somewhere dies from neglect." Meanwhile, food production in the world is increasing at the rate of one percent a year, but world population is rising at the rate of 1.7%. What is to be done about this?

Those pictures of starving children in India, and the Arab refugees, have touched your heart, no doubt, as they have mine, but probably we felt some relief and even satisfaction with our generosity once our cheques were deposited in the special envelope for Inter-Church Aid, Refugee and World Service. We may have fleetingly wished we could do more. We may have wondered if something could be done about the basic causes of these human woes. But what can one person do, we asked?

Ah! That's the point. If every Christian did something, it wouldn't be just one person, would it?

Perhaps first of all we should find out what is being done now. What do we known about UNESCO, WHO, FAO AND UNDP?* Have we a vague feeling that these letters stand for some kind of welfare work overseas? I'm sure we are all for doing away with war. What these organizations are attempting to do is remove the reasons for war. Do we know to what extent Canadians participate in these organizations?

What about the United Nations itself and Canada's role in it? How much do we know about Canada's contribution to U.N. forces and U.N. observer teams?

What other organizations are there which play a vital role in international affairs? How many of us have heard of the International Monetary Fund, through which money is made available to countries experiencing balance of payments difficulties, and from which economic and financial advice may be sought by the developing countries? This is one avenue through which our government is co-operating with other governments.

What about nuclear war? What can we do about that possibility? The film **The War Game** would provide a group with some thought-provoking material. Film Canada Presentations Ltd., in making this film available, has prepared a guide booklet for groups to use in discussion of it.

Youth today is impatient with its elders. Many young people want nothing to do with the old structures. "What is the function of a church service?" asked one twenty-year-old at the Seminar. "I don't want to be identified as a North American," said another, indicating that she felt we, her parents' generation, had made such a mess of the world, that she was eager to be rid of any association with us. I'm all for youth being heard. They make us sit up and take account of ourselves and our mistakes, and we have made many mistakes. But surely the answer isn't to throw out all that is past and present and start anew. Isn't it more sensible to improve or reform where we are now.

Being informed of our Christian faith of course is the starting point. We have to know what our own beliefs are before we can understand other beliefs and other people.

One of the most challenging addresses of the three-day meeting and one which provided us with a concrete practical suggestion was that of Miss Lillian Thompson, Secretary of the Family and Child Welfare Division of the Canadian Welfare Council. In pointing out to us that the ages up to seven years are the most impressionable years, the best learning years, Miss Thompson stressed the need for church people to do something about the young child and his needs. Group association is very important for the development of the pre-school child and the provision of nursery schools by church congregations would be a real Christian service. Questioned about leadership and lack of trained leaders, Miss Thompson said, "We can't wait until we have enough trained leaders before we start doing something about it." She said warmth and love are the most important qualifications for a nursery school teacher. What an interesting and rewarding project this could be for many congregations.

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* U.N. Education, Science, Culture Organization; World Health Organization; Food and Agricultural Organization; U.N. Development Programme.

Rather then give you a documented account of the seminar in Ottawa, I have endeavoured to tell you something of the thoughts provoked in my mind by this gathering.

Let's see what we can do to make Christianity and all its influences and implications a real force in the world, and let us not forget that ours is not a dead faith, that Jesus Christ is alive and at work in the world. Young and old must put their trust in Him and continually pray for His guidance that we may be neither too loath to turn from the past nor too hasty to rip down the old structures and thereby create a more chaotic situation. Much needs to be done, we all agree, and it's the responsibility of all Christians to do something concrete about it now.

1967 SYNODICAL GIVINGS

	1967	1966
British Columbia	$ 19,061.31	$ 16,338.20
Alberta	16,008.52	15,529.28
Saskatchewan	13,274.98	12,820.68
Manitoba and Northwestern Ontario	16,211.17	15,436.60
Hamilton and London	137,082.67	128,502.92
Toronto and Kingston	152,060.00	134,399.99
Montreal and Ottawa	62,635.42	59,677.87
	$416,334.07	$382,705.54

(These figures are given for the information of the constituency, with the understanding that at the time of printing all the audited Synodical statements had not been received.)

A special "thank you" goes out to each and every member who helped reach this level in 1967.

(Mrs. W. E.) Mabel F. McCutcheon
Treasurer

A Visit to NAJIMA

by MRS. GLEN DAVIS

Would you like to take a walk through our neighbourhood with me? Let's take wee Bruce out in the stroller with us. Whoops! Don't forget to put your shoes on as you step down onto the vestibule floor.

The huge fenced-in-playground you see across the road is owned by the large Kuyshu Electric Company. We sometimes see baseball games going on there and from the far side the bright lights for their nightly soccer games light up our bedroom. This road's rather stony and rough but we meet the asphalt at the next corner. Then it'll be easier to push Bruce's stroller.

Konnichiwa (Good day)

Okaimono desu ka? (Are you going shopping?)

Iie, tomodachi to issho sampo ni ikimasu. (No, I'm going for a walk with my friend.)

Nearly every time I meet that grandmother she greets me with the same question. She often carries her grandson on her back like that even though he's recently learned to walk. I sometimes use similar cloth straps for carrying Bruce. It leaves my hands free to carry parcels but after awhile my shoulders begin to ache.

Many visit Shinto shrine

Now let's take that path along the edge of the water. Isn't it grand to be able to look out over the sea? If we had turned to the right at the pavement, we could have reached the beach in about five minutes. Since it's at the foot of an important Shinto shrine, school excursions during the week and picnickers on Sundays are numerous. We go up there sometimes to enjoy the view over the sea and the pretty gardens. However, when we see the statues of snakes (focal point of this particular shrine) and sacred relics, it makes our hearts heavy to realize again how far these folk are from knowing our loving Father.

Early in the New Year my father, Bruce, and I went for a stroll there and we saw many individuals and families making their New Year visits to the shrine. One lady we talked with was very sweet and spoke to Bruce (on my back that time). Later we saw her sitting in one of the separate little shrines praying from the depths of her heart. Usually people just stand in front of the money box, deposit a

Joyce Davis, wife of the Rev. Glen Davis, takes the reader on a walk through Najima, in the southern part of Japan where her husband serves as a presbytery missionary.

coin, clap their hands twice, bow their heads a minute, and clap again. My heart especially went out to this woman who was obviously desperately seeking help beyond merely carrying out the usual ritual.

No Christian Church in our Community

There isn't a Christian church anywhere in our community. Until recently we hadn't found any Christians here either, but last month we met a new one whose name is June-ko. In a neighbouring community there is a small church beginning and June-ko attended their English classes, hearing the gospel at the church services afterwards.

The small houses, all alike, that we're now passing, are owned by a big company for their employees. June-ko lives in the fifth row of houses down by the water.

"Wee Bruce"

Do you remember all the talks you've heard about the needs for missionaries because people abroad haven't heard the Good News of Christ? Even though Japan is a very modern country, we've seen the truth of this need here. It was underlined for us by a small incident. One Christmas we had a little party for my English students and showed a filmstrip on the birth of Christ. Afterwards one girl exclaimed, "We always had a cake at Christmas and now I know whose birthday it's for!"

Now we've come to the little vegetable shop that I find most convenient. I've almost forgotten what stores look like at home but I think you'll be interested in the variety of little shops all with open fronts, with their goods displayed right out on the street all along here. Most of the owners are quite friendly and it gives me a warm feeling to exchange greetings and bows with them as I pass by.

For my main shopping I go to the "Supa" at the end of the road. These aren't nearly as convenient as our supermarkets at home but are rapidly developing that way. Often each little stall, e.g. fruit, shoes, fish, vegetables, or clothing, is run by a separate person and

(cont'd on next page)

you pay in each place. However, the one ahead of us, apart from fruit and vegetables, is all in one.

We're the only foreigners in the community but in this busiest part there are still people who haven't seen me before. Some folk are particularly intrigued to see a blond baby. Those two ladies are saying that Bruce is cute and . . . "What a big nose he has!" and "How white he is!" Their babies have very flat noses so Bruce's little button one seems big to them as ours do also. The aim of every Japanese and Korean woman is to have as white a skin as possible so they always carry a parasol in summer. Sometimes they say it's a waste for Bruce, a boy, to have such fair skin!

Jesus unknown here

I suppose there are many things you've seen in this stroll that appear strange to you. We, however, have become so much at home here that we often forget we're in a foreign land. The one thing which causes me sadness in our life is the frequent reminder that Jesus Christ, the basic motivating and energizing factor in my life, is so completely unknown here, not only in the individual lives of these friendly people, but in their thought patterns and entire environment too. Do you know what I mean? In Canada, even if one isn't a Christian, most of life around us is based on the promise that a loving personal God exists. Even if people defy God or stubbornly refuse to obey him, they at least know about Jesus Christ.

Whenever your thoughts turn to Japan, will you remember before God the needs of both the Koreans here among whom we work, and the Japanese among whom we live? Thanks so much for visiting us!

NEWS IN BRIEF

Annual Prayer Service Held in Winnipeg

At the Presbyterian Annual Prayer Service at Calvin Church, Winnipeg, on January 4, the theme was "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Psalm 107:15. Prayers were offered: of thanksgiving, for the church universal, for overseas missionaries and native workers, for national missionaries and workers, for children's and youth leaders of the Church in Canada, and for peace. A short but inspiring address on the need for dedicated women to go forth from the Church into the everyday world and witness in their daily lives to the unchurched, was given by Mrs. M. Melton. Presbyterial President Mrs. E. Kirkpatrick presided at the service and the benediction was pronounced by Mrs. W. S. Smith.

Dr. A. H. Johnston Honoured

An honorary life membership has been presented to the Rev. Dr. A. H. Johnston by the afternoon auxiliary of St. Andrew's Church, Fort William, Ontario.

STAFF NEWS

Overseas

MISS MARGARET LEASK, B.A., B.ED., M.ED., returned to India in early February. She will take up duties as a member of the staff of the Helen MacDonald School in Jhansi. We are thankful for her safe arrival in India after two and one-half years of absence on compassionate leave in Canada.

MISS MARGARET KENNEDY returns to India in mid-March. Miss Kennedy's furlough in Canada has been shortened this time because of Government of India regulations and because of the needs of the work in the Bhil field in India. Through the ten months she has been in Canada she has carried on a heavy deputation programme which has taken her from the Province of Quebec to British Columbia.

National

Wedding bells rang "loud and clear" within the National Department as Canada's centennial year drew to a close, resulting in the loss of two Presbytery deaconesses from our staff. On December 9th, MISS HILDA BLACKWELL, who was nearing the completion of twenty years of service to our Society, became the bride of Mr. Peter Zychowka of Meath Park, Saskatchewan, at a ceremony in St. Paul's Presbyterian Church, Prince Albert, with the Rev. G. A. Johnston officiating. Hilda served for nine years as port receptionist in Montreal, followed by a three year appointment to downtown mission work in Toronto. Her last two appointments have been to Presbytery work in Red Deer, Alberta, and Prince Albert, Sask.

MISS SHEILA STEPHENS, who has served in the Presbytery of Hamilton since joining the National staff in 1962, became the bride of the Rev. John E. Cotton on December 22nd. Both Sheila and her husband, a minister of the United Church of Canada who comes from Prince Edward Island, are enrolled in the course in Supervised Pastoral Education at McMaster University. They chose the chapel at McMaster as the setting for their wedding, with two of their instructors, the Rev. A. MacLachlan and the Rev. A. Logan, officiating.

We would express our deep appreciation to Hilda and Sheila for their devoted service to the Church of Jesus Christ as members of our National staff and pray for them and their husbands God's richest blessings upon their lives together.

The end of 1967 also drew to a close over ten years of service in the National Department by MISS FLORA WHITEFORD. Flora's first appointment was to presbytery work in Victoria, following which she took up her ministry in the inner city area of Queen East in the Presbytery of East Toronto. Flora spent Canada's Centennial year on leave of absence from our staff while she served the Presbyterian Church in Australia in an inner city ministry "down under". In view of her decision to remain in Australia for a second year, she has tendered her resignation from the Society's staff. It is with sincere regret that this resignation has been accepted. We are deeply indebted to Miss Whiteford for her contribution to the work of our Church, particularly in the inner city. We pray God's blessing and guidance upon her life in the days ahead.

Organization

It is with sincere regret that we report the resignation of MISS MARTINE J. VAN BEEK from the staff of the Women's Missionary Society, W.D. to take effect March 31, 1968.

Miss van Beek has served as Regional Secretary in the Synod of Manitoba and North-Western Ontario since 1965. Before joining the staff of the Organization Department she served in the National Department of the W.M.S. beginning in 1958 first in Inner City work in the Presbytery of West Toronto and then in the Presbytery of Temiskaming as Presbytery Deaconess. A graduate of the Presbyterian Missionary and Deaconess Training School (now Ewart College), Miss van Beek continued her studies at every opportunity, using holidaytime and study furloughs to further her education. She received her B.A. degree from Waterloo University in the autumn of 1966.

In every area in which she served Miss van Beek proved herself to be a conscientious, capable and well-organized worker, who gave of her best. Her leadership will be missed by both the Board of Christian Education and the Women's Missionary Society, W.D., whom she has represented in Manitoba and North-Western Ontario.

On April 1, 1968 Miss van Beek will begin her new work as Assistant Director with the Winnipeg Y.W.C.A. which position will provide an opportunity for professional development in Social Work, which has always been of great interest to her. Our best wishes go with Miss van Beek as she begins her new work in the city of Winnipeg.

NEWS IN BRIEF

Kildonan Group Honours Pioneer Women

During 1967 the Kildonan evening auxiliary, Winnipeg, honoured a pioneer woman at each of its meetings. A brief biography was prepared on each of these women, and in December the group presented to the clerk of the kirksession an "In Memoriam" certificate to the memory of the "Pioneer Women of Kildonan Church." This certificate will hang in Nisbet Hall.

The work of a deaconess in
RURAL GUYANA

by ATHALIE READ

God has placed me in a challenging and interesting field of service. Living on the island of Wakenaam on the Essequibo River, the only white person in a predominately Muslim community, is a great opportunity for a Christian. When I observe the poverty of the lives of many of these people, unhappy, quarrelling among themselves, having no power beyond themselves to lift them out of lives of darkness and selfishness, these words of Christ become very meaningful, "I am come that ye might have life and have it more abundantly."

Special Church Services

The Guyanese Christians love to have special church services. In late November, at the end of the harvesting of the big rice crop, the harvest services are held.

This past year I had the privilege of going to a newly established congregation on Hogg Island. From my island, it is about an hour's run leaving at daybreak travelling on the steamer "Malali". There are no roads on Hogg Island, so the church people were at the stelling (dock) waiting to take me in their small engine-boat to the other end of the island where the service was to be conducted in the schoolhouse. The time of church service depends upon when the rain stops enough to allow the people to come. Some eight or ten children had walked along narrow, muddy paths in the rain for about two miles to take part in the harvest concert which precedes the church service.

I have always wondered why a Muslim family offers me hospitality for the day, and on this trip I found the answer. The Christian families are so poor that they are ashamed to ask me to eat in their homes. I hope that they will get to know me well enough to know that I am just as happy sitting on a bag of paddie as on a chair. I was thinking about this on the trip back in the small boat, my basket filled with bananas, plaintain and eddoes.

New Year's Rally

As I write this, the women of our church on the Essequibo Coast islands of Leguam, Wakenaam and Bartica are preparing for their New Year's rally at McKay Memorial Church, Wakenaam. All plans depend upon when the boats arrive. The women from Leguam come in a launch and then a car has to drive them about three miles. The women from Bartica have to come the day before, while the women from the coast arrive at five-thirty in the morning. The men build a tent outside the church. This is made of bamboo poles and palm branches for the roof. The men from the board of managers will do the cooking so in preparation they buy a sheep and half a bag of rice.

Early in the morning tea will be served with roti (a kind of unleavened bread). With the roti there will be the liver, lights and the intestines of the sheep, all cooked together. At eleven o'clock there will be breakfast when rice, curried mutton, greens, and maybe some kind of fruit will be served. In order that the Christian women may listen to the speaker, their Hindu friends come and help to serve the food. This is why at Hindu weddings I see all the Christian women helping with the cooking.

Just a word as to how the women go about making the sponge cake to be served at tea time. The neighbour who has chickens gives the eggs. The shopkeeper might be asked for sugar and seasoning, and another family gives the flour. When all ingredients are gathered they are taken to the home which has the best oven and there the cake is baked.

Cottage Prayer Meetings

Another service the Guyanese people like to hold in their homes is a cottage prayer meeting. This is usually held to give thanks to God for some special blessing which has come to the family. To me this service is really an outreach of the church when the church moves out of the church into a home to which their non-Christian neighbours have been invited. It is a real thrill to go and see the house packed with people, most of them sitting on the floor singing the old familiar hymns by lantern light.

So, in 1968, I trust that you will remember in prayer these small struggling groups of Christians, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, . . . But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ." Ephesians 4:14-15.

A Little Lower than The Angels

By "MUNSHI"

"The trouble with you women", said the Senior Partner, meditatively munching a meggezone, "is that you think too big."

"Big?" said I. "What about you men with your megacycles and megatons, and talk of a megalopolis on the shores of Lake Ontario—*and* meggezones! Ugh! All I'm talking about is $500,000."

"Too big," said the Sr. Partner. "How many women in your ranks know how much that is?"

"Well, they know it's what we may need."

"Do you," countered he, "ever get it?"

"Well no, but they're doing better. We go up and up."

"So," he reminded me unkindly, "do your expenses. You don't, you know, get on top. Women don't think that big. Give them something smaller — break it up — something their own size."

"Then we'll never make our allocation, and we'll have to close off parts of the work," I wailed.

"Well, there *is* such a thing as spreading yourself too thinly. Maybe you would have to pull in. But you're not exactly getting my point. I'm not suggesting pulling in. I'm advocating more emphasis on smaller parts. Let's look at it. Five hundred thousand. Do you have any ideas about that?

"It's big."

"But *you* don't really *know* how big that is. Your mind boggles at it. But, $3,600 a year, you do know how much that is. You have some idea what it costs three people to eat, or what apartment rents are, and, as I recall, you were ready to join a protest march if fares went up to 5 for $1. This you understand. But $500,000 in your kitty."

"It's called the General Fund," I said with some dignity.

"No soul in that name! Well, nothing personal anyway. Why don't you get your women thinking in a personal way? I'm not forgetting that they're giving their money for the Lord's work, but surely it isn't wrong to have somebody's name in mind too. What's wrong with saying to oneself, 'For humanity, and for Miss X's salary' or 'Gas for the Florabelle'?"

"*Very* funny," I flared.

"Not so, and very far from it. Miss X can't live on air. To work for Christ's kingdom also involves food, rent, car fare . . . *and* nylons. As for the Florabelle, well, I suppose a new van has replaced her, but, good little car that she was, she didn't run on air either. How about your group adopting someone or something in your W.M.S. programme and thinking in terms of supporting that? Take a missionary, could your group support her?"

"We-e-el, there aren't that many of us. Even if we went half-way, it would be more than our allocation."

"Anything wrong with that? Make her yours. Ever seen any of them?"

"Not so far."

"So you can pick any one of them. Now's the time to start. What's her area like? What's she do? Write her a letter occasionally. Put yourself in her place. Think of her as the silent member at your meetings. She's one of you, and I'll guarantee you can pay more than half her salary."

"We can't designate General Fund offerings."

"Does that say you can't do it in your own minds? Remember you want the work to go on."

"There are people working for us in Canada too."

"Well, adopt one of *them*. Adopt the Florabelle, or whatever they call her now. Keep her and her pals on the road. Don't just say, 'We've *got* to make our allocation', Say, 'We've *got* to see to it that Flora House is kept open for those kids in downtown Winnipeg.' 'This will keep a roof over Jhansi hostels', or, 'We'll pay for missionaries' deputation expenses in Canada. Maybe we won't see them, but other people will thus be able to'."

"You seem to know as much about it as I do."

"My dear," he said virtuously, "I could not live with you and your interests for a quarter of a century, and not know *something* about it. But I still say, think smaller, more personally and more intensely. Keep the $500,000 in mind, but concentrate on over-subscribing for a smaller thing, even for two or three of them. If interest gets stale, switch to another. 'Take care of the pennies, and the pounds will take care of themselves.' "

"It's a thought," I murmured. "Gas for the vans overseas does cost $1 a gallon. Let me see . . . with our 27 members . . ."

ANNUAL COUNCIL MEETING

May 27th to 31st, 1968

Ewart College

156 St. George St., Toronto

Theme: *So we are ambassadors for Christ, God making His appeal through us. 2 Cor. 5:20. (RSV)*

Women's groups will find the evening sessions interesting and informative.

CANADA IN THE WORLD

Students in Canada Under External Aid Programme

A total of 2,148 students from overseas are now studying in Canada under the External Aid Office programme. Of these, 1,070 are from Asia, 655 from Africa, 392 are from the Caribbean and 31 are from other countries.

There are groups of students at more than 77 universities and institutes in Canada. University of Toronto has 142 students, Laval University 138, McGill University 137, Carleton University 132, and the University of Alberta 123.

Development Loan to India for Industries

India will receive $10 million in industrial commodities from Canada under terms of an agreement signed by the Secretary of State for External Affairs, the Honorable Paul Martin and the Indian High Commissioner to Canada, His Excellency General Jayanto Nath Chaudhuri.

The commodities will be provided under an interest-free development loan in the following approximate amounts: Copper $1,000,000; Zinc or Zinc concentrates $1,000,000; Asbestos $1,000,000; Newsprint $2,000,000; Sulphur $3,000,000; Aluminum $500,000; Lead $500,000; Synthetic Rubber $500,000; Woodpulp $500,000.

These commodities will assist in maintaining India's developing industries at a high level of operation and in conserving the country's foreign exchange funds.

India will obtain the commodities from Canadian suppliers under direct procurement procedures.

The agreement forms a part of the overall Canadian aid programme to India for this year, a programme which amounts to $104,000,000. The bulk of this aid has been used for the supply of urgently needed foodstuffs and other forms of assistance aimed at agricultural development.

Windsor Expert Completes Taiwan Road Project

The Republic of China (Taiwan) is developing a better system of road transportation as a result of a $1,165,900 project completed this year by a Windsor man.

J. A. O'Connor of 3419 McKay Ave., Windsor, has returned home after successfully expanding the scope and services of the government's Ministry of Communication Automotive Training Centre and a United Nations Development Programme project.

The institution, founded in 1954, has been conducting courses in bus driver training and basic courses in automotive engine, automotive electricity and automotive chassis.

Mr. O'Connor, the programme chief, worked with five experts to carry out the programme which included upgrading and refresher training for instructors, supervisors and technicians in the bus and truck transportation and heavy construction fields—people who by their position would in turn educate others.

The training courses eventually covered all aspects of operation, usage, maintenance and repair, and were expanded to provide training for everyone from mechanics to engineers. In all, there were 850 graduates from the courses.

Gift for Guyana from "Project 100"

Project 100, the B. C. student centennial project, unveiled its first "mobile classroom" at a recent ceremony at Langley, B.C. Secondary School.

More than 1,000 students from the school participated in ceremonies highlighted by the unveiling of the specially equipped vehicle and presentation of a $3,400 cheque, representing funds raised by the students over the past year for the project.

The "mobile classroom", a Land Rover equipped with films, projectors, books, scientific materials and other educational aids, is destined for Guyana where it will travel through remote areas having limited or nonexistent teaching facilities. The vehicle will be staffed with teaching personnel from Guyana.

Project 100 has been collecting funds from British Columbia school students for the past two years. Additional units are planned for Tanzania, India, Pakistan, Hong Kong, provided the funds can be raised.

More than $50,000 has been raised by students throughout B.C., and it is expected that the project will raise in excess of $100,000. Each fully equipped vehicle costs approximately $12,000.

Song for Aid

Canada's Pied Piper band leader, Bobby Gimby, has written a song he hopes will help create enthusiasm for External Aid the way his now famous C-A-N-A-D-A has for Centennial celebrations.

The song, he says, "could become a theme song that would make the rich countries of the world more aware than they have ever been of the need to give, and never stop giving."

It is being promoted under the title Little People.

Mr. Gimby has already had one success in the international field with a song he wrote shortly after a trip to the Far East for Prime Minister Lee Quan Yu of Singapore. Called Malaysia Forever, it was virtually treated as a national anthem.

* * *

Staff at Ludhiana Christian Medical College

	1962	1967
Doctors	47	86
Nurses	80	104
Student Nurses	166	153
Other Staff	239	728
Daily paid labour	179	129

CANADIAN FORCES OVERSUBSCRIBE "Operation Vellore"

The Centennial project of the congregation of all Canadian Forces Chapels (P) and their Ladies' Guilds, both in Canada and abroad, was to raise $30,000 for "Operation Vellore". This project is to provide a children's surgery at the Christian Medical Centre, Vellore, South India. The guilds and congregations, however, far surpassed their objective and raised $50,000.

In a very moving ceremony at Chapel (P) Canadian Forces Base, Uplands, Ottawa, Air Commodore E. S. Light, C.D., Chaplain General, presented, through the Guild President, a cheque for the money raised to His Excellency, General J. N. Chaudhuri, the Indian High Commissioner for Canada. His Excellency then presented the cheque to Dr. C. V. Jackson, Secretary of the Vellore-Ludhiana Committee of the Canadian Council of Churches.

The fund's goal of $30,000 was reached last July, but donations from every Protestant chapel and guild on every base in Canada and abroad continued to pour in. In Soest, West Germany, teenage children of servicemen earned $1,200 for the fund by sponsoring a bed-pushing contest from Soest to the town of Hemer.

Well-known to Presbyterians in Canada, *the Christian Medical College in Vellore is a centre for research in children's diseases, particularly those related to malnutrition. It pioneered reconstructive surgery and rehabilitation of young people afflicted with leprosy.

NEWS IN BRIEF

Rev. J. K. Lattimore Made Life Member

The Johan Sinclair Auxiliary and the Caroline Macdonald Auxiliary of the W.M.S. of Morningside Church, Toronto have presented a Life Membership to the Rev. J. K. Lattimore. Mrs. Peter Suttie, the President of the Johan Sinclair Auxiliary, in making the presentation following the church service on January 21, remarked that it was most fitting that this should be done at the time when the minister was Chairman of the General Board of Missions and had just returned from a visit of the Church's Overseas Mission Fields around the world. The gold W.M.S. life membership pin, the gift of the members of both the auxiliaries, was also presented to Mr. Lattimore. The Life Membership was made possible through the kindness of Mrs. K. J. Harrison.

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* Our missionary Mrs. Mildred Gehman, Reg.N., M.A., is a professor in the School of Nursing, and the Women's Missionary Society, W.D. makes an annual maintenance grant of $1,830 to Vellore.

THE WMS AT WORK

Group Discusses W.M.S. With Congregation

At the request of the Rev. Dr. R. A. Davidson, of St. Andrew's Church, Saskatoon, members of the Women's Missionary Society gave a report on their work, to an evening congregation. Those taking part were: Miss Jessie E. Walls, President of the Dr. James Robertson Auxiliary, Miss Margaret Campbell, President of the Hildur Hermanson Auxiliary and Mrs. W. E. Early, President of the St. Andrew's Auxiliary.

The organizational structure of the W.M.S.; its relationship to the General Board of Missions and to the General Assembly of the Church and its activity in mission fields, both National and Overseas, were discussed in a question and answer session. Each speaker also gave a brief summary of her Auxiliary's current programme.

Group Celebrated 90 Years

In December 1876 the women of St. Andrew's Church, Sarnia, were called together by their minister to form a group of the Women's Foreign Missionary Society. Their first meeting was held in January 1877. The 90th anniversary of the organization of this first women's mission group was celebrated at the December 1967 meeting of St. Andrew's Presbyterian Women. An interesting résumé of the women who were office bearers 90 years ago, and of the progress of the Women's Missionary Society through the years, was presented by Mrs. F. G. Galbraith. The W.M.S. motto "The World for Christ" decorated the anniversary cake served at the tea hour following the meeting.

Presbyterial Annual Meetings

Reports of presbyterial annual meetings have arrived from Barrie, Brampton, Chatham, Glengarry, Guelph, Kingston, London, Maitland, Sarnia.

Kingston tells us their theme was "Woman in God's World." Miss Margaret Leask, who returned in February to India to teach in the Helen MacDonald School in Jhansi, was their speaker, as she was in Brampton Presbyterial.

The work of the Bhil field in India was featured at the annual meetings of Chatham, Hamilton and Sarnia where Miss Margaret Kennedy, missionary on furlough, presented a vivid picture of that area of overseas work. At Hamilton Presbyterial, Miss Louise Reith, Executive Director of Organization, also spoke telling of changes in Mission work today and of the need for continued support by our people.

At Maitland Presbyterial, Mrs. W. E. McCutcheon, Treasurer of the Society, in an inspirational and challenging message, said "Jesus commands us to go and teach. Our purpose is to lead others to Christ and make disciples of them. We must be humble, but we must stand firm in what we believe. We may be fed up with many things today, but we cannot quit the Lord's work. We must be fruitful and take advantage of the opportunities in the year ahead."

At the annual meeting of Glengarry Presbyterial plans were finalized for a rally in May in Martintown. A workshop for secretaries will be held at the Rally. A representative, Mrs. Harold Shaver, was appointed by the presbyterial to attend the Belleville Training Centre in July.

News of Goforth Affiliated Group

Goforth Affiliated Group of Knox Church, Calgary, reports that Margaret Kennedy, missionary on furlough from India, showed pictures at their November meeting of the work on the Bhil field. All the ladies of Knox Church were guests at this meeting. On the programme also was a centennial skit "The History of the Calgary Presbyterial", and the presentation of a life membership certificate and pin to Mrs. W. (Barbara) Moran in whose home the group met after Union in 1925 and whose parents, the late Mr. and Mrs. Murdo MacAuley, were ardent workers in Knox Church and the W.M.S. Mrs. Moran has been a power of strength to the Goforth Affiliated Group for many years.

Presbyterial Looks at India

"Is India closing its doors to missionaries from the West?" "What are the most important needs today if we can only be there for a certain length of time?" "Is God wanting his work done in India in some other way?"

These were some of the problems brought before the Niagara Presbyterial of the Women's Missionary Society at their 17th annual meeting in Drummond Hill Church, Niagara Falls.

The speaker was Miss Margaret Leask, B.A., M.R.E., who is head of the science department of the Helen MacDonald Memorial School in Jhansi, India. In this area where there is one doctor to every 22,000 persons, more than 50% of the girls from the Helen MacDonald school become nurses. They face the problem of not only the squalid health situations but also the fact that they are Christians in a non-Christian country.

"I Was Sick . . . (cont'd from p. 9)

them when they provided the church service, and, were more than generous when gifts were given to them.

This visit to Riverdale has, I trust, given you an understanding of some phases of a hospital visitor's work. As individual W.M.S. and church members, you can render great Christian service by taking time to visit sick members of your group or congregation. Often we do not realize what an effect a short cheerful conversation has on the sick person. In medical terms alone, it is "good therapy".

NOTICE

Are you interested in a Caribbean-American Seminar for women of Presbyterian and Reformed Churches to be held at

Union Theological College in Jamaica
June 28th to July 7th, 1968?

Sixty women from the Caribbean, the U.S.A. and Canada will discuss mutual concerns together.

Three women from The Presbyterian Church in Canada are invited to participate.

Each delegate will be responsible for her own expenses. Cost of board and room is $60 per person for the ten-day seminar. Travel cost approximately $186 (excursion rate).

If you are interested, write to Miss Olive Grant, 39 Wilberton Rd., Toronto 7, Ont., for an application form. Registration deadline May 15.

Details of a similar seminar to be held in Vienna, Austria, September 21-30, 1968 will be announced later.

THE CHURCH IN THE WORLD

India's Prime Minister Reports Restrictions on Missionaries

The Indian Government is restricting the number of foreign missionaries in "sensitive areas" and having them replaced with natives of India, Prime Minister Indira Ghandi told Parliament. In Northeast India, along the borders with China and Burma, the Mizo and Naga tribesmen, have been carrying on armed revolt against the central government, demanding the creation of an autonomous state within the Indian confederation or even complete national independence. Many of the tribesmen are Christians and the influence of missionaries is being blamed for their revolutionary activity in Indian public opinion.

Billy Graham's Tokyo Campaign

Korakuen Baseball Stadium in Tokyo was the site of a 36,000 person, standing-room-only crowd on a recent Sunday afternoon when the "pitcher" was an Evangelist by the name of Billy Graham. Mr. Graham drew the largest crowd for a Christian meeting ever held in the Far East, and at his final gathering the audience represented more than twice the number of Christians in Tokyo. The total number of seekers for the ten-day period was 15,854.

Bible Reading Programme

The Canadian Bible Society has two suggestions for 1968. By reading three chapters every weekday and five on Sundays you can read the entire Bible in 1968. For more concentrated reading they recommend the study of three books—Hosea, Amos and Hebrews. These books have a particular relevance for today.

B'nai Brith Give Cops Day Off

Members of B'nai Brith, the Jewish fraternal organization, took over routine police duties in suburban Dollard - des - Ormeaux, of Montreal, on Christmas Day so that 12 of the town's Christian policemen could spend the day attending services and be at home with their families.

Interfaith Conference Dissolved

The Canadian Interfaith Conference, which was organized to plan appropriate religious observances and special projects for the Centennial, has been dissolved. The Conference represented 35 faiths ranging from Hindus, Buddhists, Muslims, and Bahais to Jews and Christians. The Jehovah's Witnesses were the only group who did not co-operate with the Conference. With the completion of Centennial celebrations and six projects the work of the Conference came to an end with a conviction that a great deal had been done for better understanding among the faiths.

Anglicans Find Project Giving Proves Fruitful

Personal involvement is the key to the Anglican Church of Canada's new approach to national and world outreach which it is hoped will revolutionize the man in the pew's response to the concept of total mission. Behind the strategy is the belief that a churchgoer's interest is revitalized by participation in a project system through which his givings are channelled into clearly-designated activities at home and abroad. The new approach had its genesis in Anglican World Mission through which the Canadian Church has contributed in 4 years nearly $2,500,000 over and above its regular budget, for urgent projects in Churches of the world's developing countries. Under AWM not only dioceses, but in many cases parishes, developed close ties with their counterparts in many African and Asian lands.

Japanese Lutherans in the Marriage Matching Business

The wedding this spring of a Japanese man and woman is the first result of an attempt of Lutheran Churches of Japan to help Christian young people find Christian marriage partners in a land where less than one percent of the population are Christian. The couple were introduced through a marriage arranging bureau of the Social Welfare Department of the Japan Lutheran Church.

Canadian Bible Society Has Record Year

In 1967, the Canadian Bible Society distributed 777,283 copies of the Scriptures in 77 languages in Canada. **This was a 67% increase** over the previous year and 265,000 more than in any year since 1808, when Bible Society work began in Canada. Sixty-four thousand volumes were in French, which was fifty thousand more than in 1966. For Bible Society work outside Canada, for the first time in history, the Canadian Bible Society provided $750,000 for the translation, printing and distribution of the Scriptures in 150 countries. This was a ten per cent increase over the previous year and was possible through the increased contributions and legacies from the Christian people and the congregations of all denominations in Canada. To meet the unprecedented demand for the Scriptures in the world, the Canadian Bible Society has pledged $800,000 towards the 1968 world budget of seven and one-half million dollars.

WCC Fourth Assembly in Uppsala

The Rev. Dr. Martin Luther King, Jr., will give the sermon at the opening service of worship of the Fourth Assembly of the W.C.C. to be held in Uppsala, Sweden from July 4 to 20, 1968. Three other major speakers will be Dr. Barbara Ward (Lady Jackson), distinguished British economist, who was recently named a member of the Pontifical Commission on Justice and Peace, Dr. Willem A. Visser't Hooft, General Secretary of the W.C.C. from its founding in 1948 until his retirement in December 1966, and Prof. Krister Stendahl of Harvard Divinity School, who was one of the final candidates for Primate of the Church of Sweden. Prof. S. Agourides of Salonica, Greece, one of the leading Greek Orthodox Theologians, will give the principal address on the Assembly theme. Mr. M. M. Thomas, Director of the Christian Institute for the Study of Religion and Society in Bangalore, India and Father Paul Verghese a former personal secretary to Emperor Haile Selassie of Ethiopia and now principal of the Syrian Orthodox Theological Seminary at Kottayam in Kerala, India will also address the Assembly.

Fifteen Roman Catholic observers will take part in the fourth Plenary Assembly of the World Council of Churches in Uppsala, Sweden, July 4-20, 1968. More than 800 delegates from all continents, representing 223 member churches, are expected to attend the assembly, whose theme will be "Behold, I make all things new."

Indian Churches Increase Support for National Council

Delegates to the Triennial Assembly of the National Christian Council of India agreed unanimously to the proposal that member churches and organizations should double their contribution to the council. This reflects an attempt to make the NCC financially independent of help from outside India. The Assembly expressed alarm at the actions of the Government in refusing visas to missionaries wishing to serve the churches of India. It voted to call a consultation, in co-operation with the Roman Catholic Church, to make a careful study of the facts plus the establishing of a Committee that would make representation to the Government on specific matters. The NCC also pledged qualified support for government programmes on population control.

Scripture Distribution in Thailand

The first Asia-South Pacific Regional Conference of Bible Societies has pledged to devote its efforts to furnishing the Scripture to young people and other "new readers." It is said that youths compose more than one-half of the population of Asia and they need to have the Bible in the midst of the many voices seeking their allegiance. "New readers" were defined as one billion people who are newly literate but have never had a copy of the Bible.

Campus Crusade Group Working in London

Sixty U.S. missionaries have quietly entered England in recent weeks and taken up residence in university cities to impart their ideas, according to the weekly evangelical journal, The Christian. They are members of Campus Crusade, an evangelical movement started in 1951. It now has more than 1,100 full time staff workers in 37 countries. The 60 who came are largely recent graduates, operating under the title of the "University Ambassador Team." They plan to concentrate their work at the universities in London, Brighton, Reading, Birmingham and Southampton.

Theological Students Criticize Church Censorship

A theological student conference in Dublin, attended by Catholic priests, seminarians, and nuns, recommended that freedom of expression for priests, religious, and seminarians be made possible by a revision of ecclesiastical censorship. The establishment of multi-denominational faculties of theology in Irish universities was also proposed.

Catholic Paper Confiscated

According to reports here, Yugoslav authorities have ordered the confiscation of the latest issue of a Roman Catholic newspaper, the St. Anthony Messenger. About 40,000 copies were confiscated because of an article discussing relations between the Church and atheism. The article also commented on the tensions in the Middle East and Vietnam.

Symposium on Peace in India

The President of India, Dr. Zakir Hussain, addressed the opening session of the International Inter-Religious Symposium on Peace, which held four days of meetings in New Delhi in January. Among the religions to be represented at the meeting were Christianity, Judaism, Sikhism, Jainism, Zorastrianism, Hinduism, Buddhism, and Islam. According to the invitation to the conference, "Religion for too many centuries has been the cause of hatred and actual war . . . many religions are beginning to work for revolutionary changes which must come if our generation is to be spared the scourge of war." The New Delhi gathering was sponsored jointly by the International Seminar subcommittee of the National Committee for Gandhi Centenary and the U.S. Inter-Religious Committee on Peace.

Folk Writer Protests Against Hunger

In protest against the fact that two-thirds of mankind are undernourished, and one half of the world knows recurring hunger, Ross Meillon, a young Australian copy writer has written a new folk piece entitled "I'm One Half of the World". The Inter-Church Aid Division of the Australian Council of Churches has just released a new seven inch 45 rpm disc with this song.

Choice of Religious Instruction in Quebec

Montreal's Protestant elementary schools will offer a choice of Protestant, Jewish, or non-sectarian courses. Recently, a committee of the Canadian Jewish Congress and one from the Protestant School Board of Greater Montreal began work on a Jewish course and on non-theological morals and ethics courses.

Moscow Radio Tells of Drive on Buddhists

Moscow Radio has complained to its Vietnamese audience that Buddhist monks and nuns in Tibet are forced by Chinese administrators to exchange prayer books for Mao's red book of quotations. The broadcast went on to claim that more than a million retired Chinese soldiers had been settled in Tibet over the past ten years.

LEPROSY (cont'd from page 15)

through. They are doomed to progressive deformity, a "living death".

That is the challenge facing the Christian Church today — to do more, and to stimulate others to do more.

If we, with all the resources that medical science and technology have recently put into our hands, could match the spirit and consecration of the earlier workers in The Leprosy Mission, then things would happen on a vaster scale than we now imagine, and the mission would not only do more in the fight against leprosy but would play a greater part in the extension of the Kingdom of God.

Your Prayers are asked

—for our hospital visitors as they seek, in the name of the Great Physician, to bring comfort and cheer to those laid aside in institutions; and for the doctors, nurses and other staff who minister to the physical needs of the patients.

—for the elderly members of our communion who, due to infirmity, are confined to homes for the aged, and for those who for various physical reasons find themselves in hospital beds, that their period of inactivity may be a time when God's presence will be very real to them.

—for all who come together at Synodical Annual Meetings in April that the meetings may benefit each individual and the Society as a whole.

—for all groups and individuals as they prepare for the Easter Season that the meaning of Easter may have more significance and lead to greater concern for sharing the Good News.

—for the welfare of the people of Biafra and of Nigeria. Pray that He who was sent to reconcile mankind to the Father may be known. May His servants be strengthened to make known his reconciling power in these two lands. Pray for Miss Dorothy Bulmer and Mr. Ron McGraw who are serving within Biafra and for the Rev. and Mrs. Russell Hall who are in Lagos.

—for members of our Society and of the Woman's Missionary Society (E.D.) that we all may be guided to know the Father's Will in meeting the needs overseas in these days. Pray that men and women within the Presbyterian Church may be made more aware of what God is calling us to do around the world.

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PROGRAMME RESOURCES

FOR CHILDREN

World Friends, a children's magazine, edited by Audrey McKim. The January 1968 issue on Japan is available for groups or individual children. 10c per copy.

The World's Children in Pictures: Japan. Dorothy M. Burt. A lap-sized picture album with test showing Japanese children as they live today. $1.50.

Set of slides on the Shimonoseki Kindergarten, available from the A-V Committee, 50 Wynford Dr., Don Mills, Ont. Service charge, $1.00.

FOR TEENS AND ADULTS (Christ and the Faiths of Men)

Religions of Our World Neighbors, coloured filmstrips with 33 1/3 rpm records, study guides and scripts. Available from the A-V Committee, 50 Wynford Dr., Don Mills, Ontario. Service charge, $1.50 each. A new set of filmstrips to help groups of teens and adults understand the major tenets and practices of the four religions — Hinduism, Buddhism, Islam and Shintoism — as they are expressed today.

FOR ADULTS

Have your groups completed the study on "Christ and the Faiths of Men"? The packet on "The Koreans in Japan" will be a rewarding follow-up. Prepared in consultation with Miss Mavis Hyndman, it contains information about the Korean Christian Church in Japan, sketches of Canadians who are working with this Church in Japan, and discussion outlines on other religions prevalent in Japan today. $1.50.

Friendship Press world map (for Presbyterian Church) $3.50.

Other Supplies:

W.M.S. Correspondence Cards	50c per dozen
W.M.S. In Remembrance Cards	50c per dozen
Handbook for Adult Group Executives	25c each

Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

MAY 1968

GLAD TIDINGS

—Miller Services

GLAD TIDINGS

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Helen C. Proudfoot, B.A.

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ON OBSERVING
THE LORD'S DAY

by the REV. SCARTH MACDONNELL

The very title of this article reflects a firmly-established way of thinking which, if it is not challenged, will inevitably lead to the abuse of the Lord's Day. It immediately suggests that concern is to be focussed on the question of "a day to be observed." This has always been the wrong focal point; but, in spite of all the warnings of both the Old and the New Testaments against the practice of "observing days", the misunderstanding has constantly recurred. The Sabbath Day, and the Lord's Day, each in turn has been abused — oddly enough by a sort of obsession with the problem of observing it.

THE QUESTION OF REST IS THE FOCAL POINT

The right focal point has never been the day itself, but the purpose to which the day is related. The Sabbath Day, and the Lord's Day, each in its own way is related to God's purpose of giving man the blessing of rest. The question of rest is the focal point of the whole matter.

If the Sabbath Day, or the Lord's Day, comes to be "observed" as a religious day, in the sense that it involves demands and obligations for the performance of exercises of religious worship, it will almost certainly become burdensome rather than restful. The Puritan Sunday was an example of this. Its observance, although it undoubtedly had some very good features, is most vividly remembered as an experience of endurance and not an enjoyment of rest. This sort of abuse has been going on for a long time; one finds Isaiah declaring most emphatically that God detests the observance of the sabbath as a religious day; and it is difficult to find any valid scriptural support for the idea that the sabbath involves any "religious" demands at all.

The Sabbath Day, and in turn the Lord's Day, has been even more persistently "observed" as a day of religious prohibition, in the sense that it is to be conceived as a particular day of the week when normally legitimate kinds of activity — notably "work" — are forbidden as morally wrong. This always has the effect of producing a restless impatience to escape from the burdensome restrictions — a phenomenon as old as the days of Amos. It also fosters the hypocrisy of developing fine legal distinctions between "work that is permissible" and "work that is not permissible"; and the Pharisees were experts at this technique. This sort of thing is also an abuse of rest. There is need to discern that there is a perfectly valid interpretation of the Fourth Commandment which recognizes that it does not forbid anything as morally wrong at any particular time; it does not say that work is "right" on six days of the week, and "wrong" on the seventh; what it actually says is that when one has worked for as much as six days he ought to take a day off to rest, and to allow everyone else the same privilege.

The present generation, in a strong reaction against these abuses, is very largely engaged in the process of "observing" the Lord's Day by the practice of non-observance. This may seem to be a somewhat contradictory way of expressing the matter; but it is put this way in order to draw attention to the fact that what is going on at the present time is also an abuse of rest. There is much evidence that the present generation, in spite of its short working hours and its abundance of unrestricted leisure time, is suffering excessively from fatigue; everyone seems to be tired.

THE BLESSING OF REST IS ABUSED BY MANKIND

Perhaps a clue to the understanding of the puzzle may be found in the recognition of the fact that rest, by its very nature, is one of those things that cannot be experienced under compulsion. (Doctors are aware of this when they want to prescribe it as a therapy.) Like joy, or sorrow, it cannot be commanded. There is a sense in which the real intention of the Fourth Commandment is always bound to be expressed in the form of a logical absurdity.

Nevertheless, there is a commandment of God relating to rest; and it makes very good sense, if it is not interpreted as an arbitrary moral rule. There are certain principles according to which God has designed that His creation is to function; and these are laws of God. If anyone tries to operate God's creation in some different way, it will not work properly, and it will break down. God created man in such a way that he needs rest; and if he does not rest, he will not work properly, and he will break down; this is one of God's laws. But rest cannot be commanded. And so the Fourth Commandment is framed rather differently from all the others; its actual substance is to say: "Don't forget to take a holiday (i.e. a holy day); because you need rest." (This is what is otherwise expressed in the familiar words: "Remember the sabbath day, to keep it holy, etc.")

It is not easy to define positively what rest is; because it is always essentially a release and an escape from something else. Perhaps it may be best understood in terms of its opposite; and the opposite of rest might be defined as "tiresomeness". (This, of course, is not the precise antonym; but it is a conveniently suggestive one.) What makes anything tiresome is the fact that it goes on too long. The tiresomeness of work does not usually consist in the fact that it is hard, but rather in the fact that it seems to be endless; and endless play can become equally tiresome. Endless unceasing activity of any sort will grow tiresome; and endless inactivity and idleness will also grow tiresome. Endless preoccupation with the affairs of the world will grow tiresome; and endless religious worship will grow tiresome. Rest is what happens when one puts a stop to the thing that has become tiresome.

AFTER SIX DAYS, STOP!

There has to be a law to remind people to do this. Human beings become so self-absorbed in their own interests that they forget to stop; and they do themselves injury. They also forget to let other people stop; and they do injury to others. God therefore gave a commandment, which basically says: "After six days, stop! And take a day off to rest." Beyond that basic instruction, it does not prescribe what to do, or what not to do, in order to enjoy the experience of rest; because rest itself cannot be commanded.

However, there seems to be a very logical implication of the law. It may well be that the most tiresome thing in the world is oneself. And the only possible rest from one's "endless self" consists in committing oneself to some other person or persons. One of the good things that is recollected of the puritan Sunday is the fact that the family was usually gathered together; each member of the household thus enjoyed a measure of rest from his endless preoccupation with himself. The Christian Church, from its earliest days, has known the same good thing; whatever else it may do, or not do, — if it truly knows itself to be the family and household of God, it will find the enjoyment of rest in being gathered together on the Lord's Day.

NEWS IN BRIEF

University Students Find Faith of Their Own

If universities are blamed for shaking the "second-hand faith" of students, they should also get credit for helping the students lose their disbeliefs, the dean of Princeton University Chapel has suggested. He went on to say, "Now I find a lot of youngsters have been involved in a kind of agnosticism at high school, so that when they arrive they don't even come with a faith inherited from their parents. As a result, they haven't got much to fall back on." Although attendance at chapel dropped after it was made voluntary 3 years ago, attendance now numbers about the same as when attendance was required, between 800 and 1000.

Editorial

AN EXCITING POTENTIAL

We took a very close and serious look at our circulation lists this past month and compared the figures with the number of Presbyterian families in our congregations within the bounds of the Western Division of the Women's Missionary Society.

Those involved in this little bit of research became quite excited at the possibilities. Surely many of those Presbyterian women who for one reason or another are not involved in a W.M.S. group in their congregation, are really interested in what the Christian Church is doing in our country and in other countries. It is very difficult for any Christian not to be mission-minded today when knowledge of the joys and sorrows of all mankind are as close to us as our television sets.

Through the pages of the *Glad Tidings* we are endeavouring to present a picture of the total mission of the Church in every area. We not only feature work in which the Society has complete responsibility, but many areas of work where we co-operate with other churches and other organizations to do a job of Christian mission. In addition we devote space to significant news events related to the Christian Church around the world.

We feel that the *Glad Tidings* can be a very useful instrument in the life of every Presbyterian congregation, and are eager that every home is given the opportunity of reading one issue, so they can decide whether or not they would like to become subscribers. Your Glad Tidings Secretary will need your help to see that this is done. She might like a team of workers on such a project.

Our part in the project? We'll supply you with all the sample copies you require, provided we have some advance notice, and when those new subscriptions come in, we'll process them just as quickly as possible. In addition, we'll do our best to keep publishing only the most interesting material in the *Glad Tidings*. And remember, the subscription price is only $1 per year.

— H.C.P.

NEWS IN BRIEF

Evangelism Programme During Winter Olympics

Local churches and eleven international organizations co-operated in an evangelistic effort among participating atheletes and visitors to the Winter Olympic games. A team of 180 young people from a number of countries were trained via correspondence courses to offer Christian counsel. A theatre in Grenoble was rented to screen evangelistic films featuring Billy Graham and Moody Institute of Science projects. Sound tracks were heard in four languages.

SHORT-TERM MISSIONARY APPOINTED TO JOBAT

Nigel Bruce says he was never at all interested in "foreign missions". He was active in the church in Canada but there his interest ended.

For eleven years, Mr. Bruce was Administrator of Westminster Hospital in London, Ontario, a large DVA complex with 1550 beds. In 1956, the year he was due to retire, Mr. Bruce was asked to reorganize the Personnel Department in Victoria Hospital in London, and later the London area office of the Canadian Red Cross Society sought similar assistance.

Following his retirement in 1962, Mr. Bruce travelled extensively and a year or so ago he visited the Orient. On that trip he had several introductions to people in various countries, among them Presbyterian missionaries in Formosa and Japan. He was very impressed with the work being carried on, and being particularly interested in hospital work, he was quite enthused with what he saw at MacKay Memorial Hospital in Taipei, Formosa.

His interest in overseas mission work awakened, Mr. Bruce returned to Canada and told others about what he had seen. The Rev. Donald Powell heard of Mr. Bruce's enthusiasm and enquired if he would be interested in assisting in hospital administration overseas for a short period.

As a result, Mr. Nigel Bruce, armed with a six-month visa, a work permit and many years of hospital administrative experience, left Canada in March to take part in a project to upgrade Christian hospitals in India. He will serve as a consultant on hospital management at Jobat Christian Hospital and assist also at the hospitals in Ludhiana, Ratlam and Indore. On his way to India, he stopped off at the Oversea Service College at Farnham Castle in Surrey, England, where he attended orientation classes sponsored by the British Council of Churches and the British Government as well as trade unions and management.

Mr. Bruce doesn't think he is doing anything spectacular. He says there is no comparison between this short term of his and the many years of service given by many missionaries. But, he does hope he can help in some way. Mr. Powell, however, points out that this is a trend overseas mission work is taking today and there may be more and more call for short-term missionaries in many occupations.

Mr. Bruce and the Rev. D. H. Powell

Changing TRENDS in the CARIBBEAN

by the REV. DAVID MURPHY

David Murphy has served as a Missionary in Guyana since 1960. Following his furlough, he returns to the Caribbean this summer as Director of Stewardship under The Caribbean Assembly of Reformed Churches.

"Independence" and "interdependence". These two words could well sum up the changing trends in the Caribbean's political and religious life.

Independence with Interdependence

The past decade has been filled with colonial territories becoming independent nations. Jamaica, Trinidad, Guyana and Barbados are now fully independent nations within the British Commonwealth of Nations, as Canada is also. The Christian church also has been experiencing this intoxicating spirit of independence as mission churches become full churches in their own right, with self-government and the right to make their own decisions. Yet hand-in-hand with this drive for independence there is a clear spirit of interdependence. That is, as it has become increasingly evident that no independent nation or church in the Caribbean can "go it alone", there is a tendency toward a mutual dependence on each other.

Economically this is quite clear. None of the small Caribbean nations can support itself, and there is a painful awareness of the lack of natural resources which can be developed, the scarcity of capital and trained people, and the ever-pressing spectres of over-population and underemployment. Prime Minister Forbes Burnham of Guyana has tried to remedy this Caribbean problem by his 'Caribbean Free Trade Association' plan, which seeks to draw together the small West Indian islands into a mutually profitable trade agreement. Other islands are seeking membership in the Organization of American States which offers definite financial advantages.

Other Caribbean problems common to each country tend to make them look to each other for the answers. There are conferences and seminars on youth, education, science and trade unions.

Reliance on Older Nations

Reliance on the older nations is part of the Caribbean way of life. The old mother nation Great Britain still has a maternal concern for her former children. She gives grants, loans and technical aid to her former colonies. And, of course, she too depends on them for profitable trading, dependence is not all a one way street.

Canada and the United States also are showing a keen interest in aiding and trading with the Caribbean. Our nation has a large number of young people serving in the Caribbean under CUSO (Canadian University Service Overseas). Guyana has about sixty, most of whom serve as teachers. From Canada, Guyana has received about $2 million for the building of the new university campus, as well as technical experts, scholarship aid and equipment for the development of a highways system. The United States gives $100,000(U.S.) annually in scholarships, as well as technical help and skilled personnel. The new airport terminal in Guyana was built with a U. S. grant. Multiply this British, Canadian and United States aid country by country throughout the Caribbean, and it becomes evident that dependence and interdependence are the political and economic realities which go hand-in-hand with independence.

There is no viable life for any small nation in this area, and the intoxication of independence gives way to the sober reality that independence does not solve any real problems. Independence does not make any nation independent of other nations, rather it tends to reveal the weaknesses of small regional territories. So interdependence becomes a way of life as each sees that it needs the others to solve its problems. The Caribbean situation is the human situation; no one is an island and truly independent, we do need and depend upon each other. The nations of this area have learned this lesson and are practising its implications.

Caribbean Church is an Independent Church

The life of the Christian Church

reflects this two-fold trend also. The Caribbean Church is mainly an independent church. Local churchmen, not missionaries, make the weighty decisions. Government of the church is exercised from the home base rather than church headquarters in London, Edinburgh, Toronto or New York. Although there is still dependence on the 'mother' churches for personnel and funds, there is a clear awareness of the right of the church overseas to make its own decisions and to live its own life. This trend is supported by Overseas Boards who rejoice to see the churches they support in the Caribbean growing to full adulthood.

In recent years there has been a loosening of the ties between Caribbean churches and their founders. For example, the Methodist church in the West Indies is now an independent conference distinct from the British Methodist Church to which they have been joined from the beginning. Recently, the General Assembly of the Church of Scotland granted full independence to the Church of Scotland in Guyana. The Congregational and Presbyterian Churches in Jamaica and Grand Cayman have achieved such independent status that they could agree to unite and become the United Church of Jamaica and Grand Cayman. Our own Guyana Prebyterian Church has moved into greater independence in making its own decisions, and is a presbytery directed church rather than a missionary controlled church. Today, Caribbean churches exercise the right to decline the offer of an overseas worker if they feel he or she is not needed, and to refuse to invite back again a missionary who has not worked well with the local church. So this is a day of independence in the Caribbean church.

Interdependence is New Way of Church Life

Yet, in the midst of this situation of new freedoms, interdependence is the new way of church life. This is evident in the many excellent ecumenical movements within the Caribbean churches.

The Caribbean Assembly of Reformed Churches came into full operation in 1965 after many years of consultations. It now binds together the United Church of Jamaica and Grand Cayman, the Presbyterian Church in Trinidad and Grenada, and the Presbyterian Churches in Guyana. There now is a strongly interdependent group of churches sharing each others' resources, speaking with a more confident voice, and planning together for a more effective Christian witness in the Caribbean. This welding together of our Reformed Churches may well become one of the most creative Christian movements in the Caribbean.

The United Theological College of the West Indies in Kingston, Jamaica is a prime example of the spirit of co-operation and interdependence in theological education. This institution is supported by most of the major denominations in the area. Anglican, Baptist, Congregational, Methodist, Lutheran and Presbyterian Churches send their students for the ministry to this college. There is great wisdom in this venture. From the financial aspect money is saved and men get a theological education their own denomination could not provide by itself. Men from different denominations who study together become friends and understand each other's points of view. Denominational differences are better understood and the way is open for closer co-operation and real Christian fellowship. Surely we in Canada have something to learn from the younger churches in the Caribbean.

Church union talks further underline this sense of interdependence. At present the Presbyterian and Moravian churches in Trinidad and Grenada are discussing the implications of full co-operation. The Methodist and Anglican Churches are engaged in union discussions similar to those being carried on by their counterparts in Great Britain. The Caribbean Assembly of Reformed Churches and the Methodist Church in the West Indies are talking about closer co-operation. In Guyana, the Anglican, Roman Catholic and Protestant churches plan to build an ecumenical centre and to appoint a full-time ecumenical officer.

The challenge of Christian education has led seven denominations to co-operate in the producing of the new Caribbean Curriculum. Regional problems draw together all the major denominations to deal with Home and Family Life, Church and Society, Stewardship, and many related subjects.

The denominations are painfully aware that they are too weak individually in manpower and money to carry out the Church's tasks. They need each other's strength, faith and wisdom if they are ever to begin to tackle the problems of witnessing to a changing society and the non-Christian religions of Hinduism and Islam. The Christian answer they see, is to pool their resources to make a real impact. Instead of each individual denomination being like a single finger poking futilely at formidable barriers, they are uniting to become like a closed fist which is able to render a smashing blow and make a breakthrough in the defences of evil. Independence with interdependence may well prove to be God's way of mission through His church in the Caribbean.

* * *

Japanese Students Send Gift to South America

Japanese church school students celebrated Christian Education Week with a rally at Aoyama Gakuin University, Tokyo. Approximately 1,300 children from 113 denominations attended the gathering. After a programme of music and speeches, they dedicated church school offerings amounting to $1,035 to the use of Japanese missionaries in South America.

THE delinquent YOUTH IN THE CHURCH

by IRIS FORD
and DOROTHY McCOMBIE

For many children and teens who grow up in the inner city areas of our country where they have been deprived socially and culturally as well as economically, their code of life becomes a matter of "take what you can, it's the only way you will get it." Wherever the Church attempts to reach out to these youths, it can expect to find "things missing."

At Flora House inner city mission, when certain families walk in the door it means trouble. Offering plates, purses, supply cupboards and other children's coats — all are threatened by this code of life which is so foreign to our Christian standards. By far the majority of our children are not of this type. They look on the club house as a home they would love to have. When any children are locked out of their own home, they come to Flora House. With Christian concern and guidance, there is hope for the majority of these children, but a small percentage are so hardened even at an early age that one knows that their alienation from society will never be overcome. Being rejected at home, they slash out at others. Miss Iris and Miss Dorothy have their hands full in trying to reach children like this. It takes love and attention, prayer and compassion to touch even the outside shell.

Unfortunately, most children who are potential delinquents do not feel at home in a 'typical' church. The young people in the church speak differently, walk differently, dress differently. There is a slight difference between mod clothes and mod rags — between folk music and beat music. It is very difficult for churches to bridge this gap, although many are trying and some are succeeding. However, if a person feels out-of-place he or she will not attend a church or any other kind of establishment.

Several houses down from 768 there seems to be a local hang-out for many of the neighbourhood kids. When we started our C.G.I.T. group three years ago, some of the girls from this gang came and disrupted things completely. We just could not reach them with the present programme. Now, however, they are coming in every Saturday night. What made the difference?

The Drop-in Programme

Two months ago some of the presbytery young people came into 768 to start a coffee house on Saturday nights. Some of the fellows brought their guitars and sang, and they brought records of the current top vocal groups. This all added to the general hubbub. In the basement a pool table and various fun games were set up to occupy those who were restless upstairs. Various church groups in Winnipeg donated coffee mugs and we were ready to roll.

A strange phenomena developed. Even though the church young people were friendly and easy to get to know and to talk to, our own young people stuck by the pool table as though they were scared stiff. They felt out-of-place with the folk songs and the general feeling of strangeness. The pool table was the only thing with which they were familiar.

Our church young people still come in from time to time on Saturday evenings and one of them, Mike Kirkpatrick, has built up quite a rapport with our young people. Usually though the house is open on Saturdays for a drop-in programme. The young people can come and play games, pool or do handwork if they like. Often though they will just sit and chat with Miss Iris, Miss Dorothy or Mike.

It takes quite a few chats to get to know these youths, but we feel that it will develop into an influence for good. Some persons may ask, "Is the Church's main business pool and games?" To answer we say "No", but where is your common ground to meet and talk about problems, conflicts and above all, Christ? We 'preach' Christ through our concern for them and pray that He will find us open and willing to speak of Him when the time is ripe.

What Does Christianity Have to Say to Rejected Youth?

What does Christianity have to say to a rejected kid? What does it say especially if the earthly father has deserted the mother and children. How do you speak of Christian love if there is only hatred and spite at home? This is why we feel it has to be shown in daily contact and taught in word and deed. The drop-in programme is a contact, a start. Here the young people will come to know us, and we them, and we pray God will open up their hearts and lives in His good time. However, the shell of abuse is very thick.

There have been twelve or thirteen young people drop-in at 768. This is quite a start, especially since many of these twelve are the neighbourhood toughs. One of the boys who is just fourteen years old comes in with his girl friend. He is a school drop-out. When the truant officer called at his home the father informed him that the boy was out at the farm. The boy is not on a farm but just hanging around the house and the streets. How do you reach the school drop-outs? How do you mix with kids whose language is so foul that 'nice' people become offended? Should church young people stay away from them for fear of being contaminated? What would Christ do with these youths who have long, stringy, greasy hair? We all know what is right from the Christian viewpoint, but it is awfully hard to do. Maybe Saturday evening at Flora House will help. All we know is that the church cannot ignore potential delinquents, dropouts and 'fast' girls, for Christ does not ignore them. These youths are in every area, but who cares?

OFFICERS' CORNER

Supply with its New Look is progressing slowly but surely.

NATIONAL — Includes Indian Reserves and Fellowship Centres. In this area we have come to the point where most of our members have agreed to contributions of money in order to purchase material to better advantage.

There are however those who still like to knit and sew, and this is welcomed.

OVERSEAS — The picture here changes constantly. We must be guided by the current situation of the moment. Supply gifts for abroad are financial.

REMEMBER — All cash is earmarked and sent monthly through the regular channels, i.e., Group, Presbyterial, Synodical, Treasurer's Office.

Any requests for information are sent to the Presbyterial Supply Secretary who gets her information from the Synodical Secretary.

Through our combined efforts this very important aspect of our missionary task will fulfil its aim and purpose.

—Mrs. D. Whelan,
Supply Secretary

Other committee members: Mrs. J. D. McLeod, Mrs. Fred Black.

Programme Committee of Local Group — if your group plans its programme for the year beginning in September, this is the month the committee should be evaluating the year's programme.

A service of Affiliation for Adult groups affiliating with the W.M.S. (W.D.) is available on request from the W.M.S. Book Room. The service may be used when an affiliated group is first organized or in the case of Women's Associations, Women's Guilds, Ladies' Aids, or any similar groups if they decide to affiliate.

Worship Resources — If you need help in preparing worship services or prayers, see the back cover of this issue for some inexpensive books which would be of value to you. All are available from the WMS BOOK ROOM.

"On being honoured"

An explanation of WMS Life Memberships, Honorary Memberships, and In Memoriam certificates.

by MRS. W. H. ADAMSON

The constitution of our Society provides for the granting of Life Memberships, Honorary Memberships and In Memoriam certificates. The emphasis is on the "honouring" of the recipient and any branch of the society may present them. Recipients are not restricted to W.M.S. members. Anyone may be so honoured for any outstanding Christian service.

Funds for the purchase of a Life Membership ($25), an Honorary Membership ($100) and an In Memoriam Certificate ($25) are over and above the regular givings and may be raised in various ways, e.g. by a special once a year donation by members, by special money raising projects, or by gifts from individuals.

It is desirable that groups do not wait until the end of the year to arrange for the purchase and presentation of Life Memberships. Ample time should be allowed for receiving the certificates.

Junior Memberships may be purchased for $5 for anyone under 18 years of age. Seals are available which may be added to the Junior Membership until a full Life Membership can be awarded.

It is a nice gesture to accompany a certificate with the appropriate pin. Pins must be ordered from the Life Membership Department and payment must accompany order.

The cost of pins is: Jr. Membership $1.75, Life Membership $5.45, Hon. Membership $8.00. Honorary Membership pin may be secured by having bar applied to Life Membership pin, $6.90. Pin must be returned to have bar attached.

During Centennial year some groups used the giving of Life and Honorary memberships as a special project. In this beginning of a new century, may we suggest it is still a tangible expression of gratitude for faithful service and a means of adding to our donations for the work of our Society.

NEWS IN BRIEF

Presentation to New CGIT Group

Membership pins and cards have been presented to thirteen members of the newly organized CGIT group of Knox Church, Moose Creek, Ont., by the president of the WMS group, Mrs. Angus Bethune. The initiation ceremony, which took place during the morning service of worship on February 4, was conducted by the group leader, Mrs. David Robertson, and the president, Miss Marjorie Robertson.

"My friend in Japan"

by BROWNE ANDERSON, 12 years

I have a friend in Japan whom my sister, Jennifer, met very suddenly and unexpectedly. One bright fall day at about 11 o'clock in the morning six year old Jennifer went down the street to meet my mother, on her way home from Japanese Language School.

Since it was much too early, she had to wait for quite a while. After about 15 minutes, out of the crowd on the sidewalk came a university student, who was attracted by her blonde hair. He asked her who she was and said that it was dangerous to be out on a busy street. So he took her to his university and gave her a hot dog and a bottle of orange pop. This student asked her to show him where she lived. She brought him here and he introduced himself to our helper. His name is Mr. Ohta. He came later to talk to Mom and Dad.

After that we missed him for a few months. But by coincidence we met him on a train on our way to a famous zoo. He came along with us and got better acquainted with the family.

Next Sunday afternoon he came to our door and asked to take Jennifer out to a restaurant. He did this for about two weeks, and then asked me to go out, too. Ever since that he has taken us roller skating, ice skating, rowboat riding, to museums, and to an amusement park. He has been one of my best Japanese friends.

On one of my boat rides, he said, "I have no religion to follow, no god to worship. I would like to learn about your God."

I told him about our weekly English Bible class and how many Japanese people had come to it. His reply was, "But I know nothing about the Bible."

"There is another man, like you, who did not know about the Bible either," I answered. "He came to the class and now comes every week. You can be like this man."

Mr. Ohta has come to the Bible Class socials, but really did something good last Sunday. Billy Graham was here for the past week, and our whole family went to hear him speak. The huge stadium was filled to capacity. Mr. Ohta and a friend he brought with him, listened very carefully to Dr. Graham. They were one of the first to go forward when invited. They confessed their sins and were ready to follow the Living God.

So you see how two university students came to bow the knee to Christ, through Dr. Billy Graham and our small English Bible Class, and most of all, Jennifer.

Quote from a letter written by Mrs. Robert Anderson, Browne's mother:

"Students here are so open to the Gospel and if we are hesitant to proclaim it there are plenty other 'gospels' around to which they can respond. The Buddhist religion is extremely zealous and has many followers. Tonight, I asked my English student to come with us on Sunday to an English-speaking Church, Tokyo Union, which we attend on Sunday morning. I told him we'd have to leave at 8.15 a.m. He said, "It is very early, but I must learn English so I will come." I'm not concerned with the motive for his coming with us, so long as he is confronted with the Christian Gospel. This is an exciting time to be alive and to be in this land where Christianity has been so greatly outnumbered over the years. People want to know more about our belief and, although Japanese people are living in an affluent society (cost of living is much higher than in Canada) they still have an emptiness in their lives which other religions don't seem to have satisfied. (I suppose Christianity is really Oriented, too.)"

The Anderson family enjoying fellowship with Japanese and Korean young people in a park in Tokyo. The Rev. Robert K. Anderson and his family went to Japan as missionaries in the summer of 1966.

"Well done, good and faithful servant"

Miss P. May Kenny

The staff and students of the Birtle Indian Residential School were deeply saddened on the evening of March 5, when Miss P. May Kenny passed away suddenly in the Birtle Hospital where she had been admitted earlier that day. The previous day she had been in her accustomed place in the classroom of the Residential School, where for the past twenty-five years she had given devoted service to the Indian Canadian students.

Miss Kenny was born and educated in East Selkirk, Manitoba, and was a member of Knox Presbyterian Church, Selkirk. In 1943 she responded to an appeal of our Society for a teacher for the Birtle Indian Residential School. In her earlier years at Birtle, the Society was completely responsible for the financing and operation of the Birtle School; government assistance was in the form of per capita grants. During these years, Miss Kenny not only handled her classroom efficiently but during staff shortages she gave freely of her time and energy to assist with supervising, cooking, gardening or wherever there was a need. When the Indian Affairs Branch took over responsibility for the employment of the teaching staff of Residential Schools, Miss Kenny continued on the Birtle teaching staff, and although now a civil servant, she never gave up assisting in the activities of the school where she saw a need.

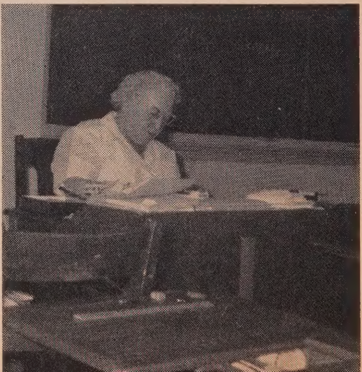
She was in charge of the Sunday School and never missed Sunday evening chapel service when at the school.

Her interest in books and reading, made her chief librarian. With her guidance and organization the tuck shop in the school was operated by herself and the students. Her interest in art and handwork was endowed in her students, and the students' fine works of art that captured so many prizes at fairs and in special contests throughout Manitoba were due to her interest and motivation.

At the Birtle Indian School, Miss Kenny was a friendly hostess. She was there to greet ex-students, visitors, friends and acquaintances. For each she had a pleasant smile and greeting. For this alone she will be sadly missed.

In the community she had many friends. She was active in the local teachers' organizations and was a member of the Prudence Rebecca Lodge No. 25 at Foxwarren.

In her honour, the casket rested in the auditorium of the School on



Thursday and Friday. This gave the students of the school the opportunity they requested to "see again" one who taught and counselled so many of them. A memorial service was held at the school on Friday evening with the Rev. Larry Jackson of Virden, School Chaplain, in charge. The Rev. Walter Donovan of Elphinstone delivered the address. Eleven members of the Kenny family, the staff of the school, twenty-nine members of Prudence Rebecca Lodge, her class of thirty pupils and many of her friends in Birtle and district filled the auditorium. The service was amplified so that the greater part of the student body of the school could participate in the service from the student lounge rooms. The body was transferred to Selkirk where the funeral service was conducted by the Rev. Ivan Carroll in Knox Presbyterian Church.

Miss Kenny is survived by four sisters and four brothers. To them we extend our sincere sympathy in the loss of their sister. We thank God for the faithful service of one who will be greatly missed — one who answered the call of her Church and who dedicated herself to the task laid upon her in serving the Indian Canadian children who came to Birtle.

BOOK REVIEW

PEACE, POWER AND PROTEST, Edited by Donald Evans, Ryerson, $2.95.

This book, commissioned by the Board of Evangelism and Social Action of the United Church of Canada, deals with international affairs and the role of the Christian. Twelve men have contributed their knowledge and thinking to this book and the editor, the Rev. Donald Evans, has added a comment at the end of each chapter. Six of the writers consider six alleged causes of war: the nuclear arms race, the widening gap between the rich nations and the poor nations, conflicting political ideologies, race hatred and the part played by Christian missions. The next five chapters consider various peace-promoting activities: the United Nations, Canadian diplomacy, the New-Left, peace research and a review of the discussions and decisions on international affairs taken by the United Church of Canada.

The book is both interesting and informative. You may not agree with all of the ideas expressed in it. In a democracy, however, it is important for all citizens to be well informed. The chapters on the alleged causes of war help us to understand why people and nations behave as they do and help to arouse a greater awareness and concern.

DR. IBIAM URGES CANADIANS TO ASSIST IN BIAFRA/NIGERIA

While in Canada in March, Dr. Akanu Ibiam, known to many Canadian Presbyterians as Sir Francis Ibiam, was interviewed on television and radio and spoke to many church gatherings, as well as meeting with government officials. Dr. Ibiam is one of the five co-Presidents of the World Council of Churches. A former governor of Nigeria, he is now Senior Advisor to the governor of Biafra.

"My message is to the church and through it to your government," said Dr. Ibiam. "You brought us the Gospel of Christ. You brought us schools and medical science. I know that you will do something for us today." He paid tribute to the Rev. Dr. E. H. Johnson for his visits to Biafra and Nigeria in January and to the Rev. David Craig and other missionaries who were "a tower of strength" to his people.

In speaking of plans for the future in his country he said they will need a great deal of assistance in the schools, in medical work and in rural areas. "I believe when the war clouds are over, it will be very bright for Biafra," said Dr. Ibiam.

* * *

Excerpts from a letter received on March 21, 1968:

"I'm out — coming home on leave . . .

"As you know things are not getting any better in Biafra and the bombing has been hectic for all of us except a few folks at Uburu who have not experienced it. I now have 11 bruises as proof of all the times I managed to bump myself running under tables and beds and a couple of times for bush. Just imagine a jet roaring around your house and not only dropping bombs but cannoning the place, or spattering it with bullets. Because of the speed of jets and the sound of the jet being in a place where the jet wasn't — you never knew what was what.

Miss Dorothy Bulmer, L.R.C.T.

One French photographer has a picture of women being straffed as they ran across the fields near the Umuahia Rest House. Oh — and that beautiful Assembly Hall at Ibiaku got a direct hit (and there's not anything 'military' there).

"There are some who feel that if the war isn't stopped by June, it'll be a long, long war. And so we pray and wonder who will be alive when we return. I think it's important for folks to know what is going on inside Biafra — their feelings and the terrible sufferings. Refugee camps are springing up all over the place and it's estimated that there are a **million** refugees. Drugs are getting scarce and still the Red Cross plane is not allowed in.

"I'm afraid that the average Biafran is ready to fight to the last **child.** (And there are young boys in the army who go out to reconnoitre!)

"I feel that **right now,** it's important for all to understand the 'terribleness' of war and that 'military victory' does not solve a problem.

—Dorothy Bulmer

"P.S. Ron McGraw is fine."

Your Prayers are asked

—for all responsible for planning for the Council Meeting of the Women's Missionary Society, W.D. that presentations and discussions may lead to greater concern for and commitment to the Church's mission.

—for the delegates to Council and those whom they represent that all may feel their responsibility as Christian women to share in the work for which women of the Church are responsible.

—for the new outreach to the teens of the Inner City recently undertaken at Flora House, Winnipeg, that wisdom may be granted to our deaconesses in dealing with these alienated youth and that the spirit of God might be made manifest in this ministry.

—in thanksgiving to Almighty God for the long years of faithful service to the Indian Canadian students at Birtle Residential School rendered by Miss P. M. Kenny who passed away suddenly on March 5.

—for the Church in the Caribbean as it begins a new era. Pray particularly for the Guyana Presbyterian Church whose independence of the Canadian Church began January 1st, 1968. Pray that men and women may put all things aside to hear God's voice guiding in the building of their Church.

—for the work of Mobile Medical Units in the Bhil country in India. Pray that the ministries of healing and teaching may be blessed.

Christian work in

For several years our nurses and Bible women have been going to Balkhar village carrying out a programme of evangelism and health teaching. For some time also this site has been set aside as a desirable place for public health clinic buildings to be built. It is the most central spot in this most distant area of our work from the Barwani field. It is also inland and some distance from any Government programme or plan. It is a Hindu-Muslim village; and our Christians in this area have been converted from the Balai or harijan (low) caste Hindu faith. It is now a few years since a piece of land was purchased on the outskirts of this village. On this site have been erected two village styled houses for this work. The land had been purchased from a very prominent and strong Muslim family in the village.

FIVE YEARS AGO IN BALKHAR

When I came to Barwani for the first time five years ago, Miss Kennedy took me to visit Balkhar. At the time the Bible women were carrying out classes amongst the women of all the nearby villages, giving deeper teaching to newly baptized Christians and to those interested in being baptized. The nurses were using the verandah and rooms of the one larger house for clinic on Fridays. These clinics were always very large as people came from nine to ten villages around Balkhar. We went to this place every Thursday afternoon, leaving our overnight supplies and food there, and going on to two other clinics further away, Satkur and Jalkhan. After the clinics, we would arrive back in Balkhar about 8-8:30 p.m., eat and stay overnight for the clinic the next day, then go on to another clinic in Khalghat in the afternoon and come back to Barwani Friday evening. These clinics were all very good and worthwhile but Balkhar was especially good because it was one location where we had a place for the proper administration of clinical programmes whereas most of our work in other areas is done entirely from the motor car.

THEN TWO YEARS AGO . . .

Then two years ago in January it was felt necessary to combine our above programmes with a new programme to meet an emergency and so the famine relief programme was started by Miss Kennedy and myself. Over this period I feel that many in the area have been misled by thinking of the great power that the foreign churches have had in supplying so much help to so many needy people. Through this has arisen many jealousies, greediness and assertion of other powers which have proved very detrimental to many people. During this time the Muslim family

BALKHAR

by DOREEN MORRISON, Reg. N.

who sold us the site at Balkhar has made several efforts to take this piece of land back even though the deeds have very clearly been settled legally.

AND IN 1966 . . .

And then it happened on June 29, 1966. Margaret's Bible women were assaulted in Balkhar. They had been there on a visiting-teaching programme. Everyone had felt they were well chaperoned. This of course was a criminal case and everyone including Miss Kennedy had to appear on the witness stand in criminal court, only to see that through wicked bribery the accused were set free again. Several other incidences of robberies, assaults, murders, looting have been carried out recently there by this same gang run or headed by this one very strong, powerful family. Several of our poorer Christians whose faith was not strong enough have returned to caste, others have been taken along in the gang through enticement and bribery of money. These poor times of famine are enough to weaken the strong and even the rich, never mind the poor.

Of course Margaret's programme had to be changed as these young girls were no longer able to go to this area. It was felt necessary that older, married women should go there for a time. During the next year my nurses very bravely continued to go there weekly but we stayed in a hostel nearby and not at the house in Balkhar. Through the daytime everything seemed all right even though we heard of night incidences.

When Miss Kennedy left on furlough, I went to Dohad to see her away. Word had reached the village that she was going and on this same day my driver was very badly threatened regarding the nurses and the motor car. The whole team became frightened and they all signed a written letter refusing to go back without protection. The local Church did not wish to become involved and perhaps was too frightened to take any stand. How deep does one's faith need to be to overcome such a fear as this? If you or I were the Indian national walking in his shoes, how deep would our faith be? I sought advice from our local Medical Committee and it was decided to report to police and try to find a new site for our Friday clinics.

THEN POLICE PROTECTION IN 1968

For the rest of April we went to clinic under police protection and in May while our clinics were closed for holidays I found new grounds for our clinic work. I was advised not to settle in any one village around the area so we now are more mobile than before and make a rotation of four villages circling Balkhar, one every Friday each month. Meanwhile since June 1, I've been going in and out of Balkhar holding my own private clinics on Friday noon while the nurses eat their lunch in Khalghat. The clinic has been just as big as ever as there are plenty there who need our help.

Meanwhile our case too came to court, and in August all my nurses, Margaret's Bible woman, my driver, the watchman, his wife and myself were called to court. But alas, the judge had been given leave for a wedding so a new date in November was given to us. So on November 14 we reappeared and one by one gave our statement in the criminal court while the accused sat in the criminal box. The result of this has not appeared as I write this story.

After being in Court on Tuesday, I returned to Balkhar on Friday noon for my usual clinic and by this time I had a nurse accompanying me. This was her second week. Mary Bai has recently come back to the field from Bareilly where she and her husband both studied in Theological College. She applied to work on our staff and when I asked if she would consider a call to help me in Balkhar, she readily accepted this challenge. Just as we were leaving for Balkhar that day Dr. Naku arrived from Mandeleshwar hospital and expressed an interest to attend Balkhar clinic with us. (Dr. Naku was born and educated in our mission.) He had three nurses with him. We had a marvellous clinic, each taking a part in the witness for Christ, teaching of health and administration of doctor's services and medicines. We saw over 60 patients, then returned to Khalghat clinic.

We have our Christian families who eagerly await our visits there. We have many who come and sit and listen to the gospel and others who are seeking baptism. We have many here who are very much in need of our medical help and the local hospital. There are many here who are very much in need of your help and support in prayer. How can we express, find or help these needs if we close the doors? And should we shake the dust off our feet when so many are eager and in need, because one family shows opposition, even if this opposition may mean such persecution as Christ endured for us? The death of the cross is to give life eternal.

PRAYER NEEDS

For the Christians in this village.
For all being persecuted.
For the watchman, wife and another family we have placed on this property.
For the evangelists in this area.
For the local church in this matter.
For Mary Bai and me as we seek to witness here.
For all who are sick and in need of our help.
For the local police and officials in this area.
For the family accused that they may find a change of heart.

THE WMS AT WORK

Presbyterial Meetings Held

The theme of the Kamloops-Okanagan Presbyterial, held in Prince George, on February 19, was "Missions on the Move". Some of the ladies travelled over 500 miles to attend . . . One of the highlights of the Red Deer Presbyterial, which met in St. Paul's Church, Eckville, Alberta, was the report of a new project started by two Rocky Mountain House ladies. They have made five visits to the Bighorn Reserve west of Nordegg to offer friendship and instruction in cooking and homemaking to the women there. Annual workshops for children's leaders were commended, the use of regular monthly envelopes was recommended, and discussion groups studied the feasibility of all the women's groups within their churches uniting and working under one name.

Kootenay Presbyterial annual meeting, held in St. Stephen's Church, Creston, had as its theme "Come let us walk in the light of the Lord". Miss Hildur Hermanson told of her work among the hill people of Formosa . . . Ladies from Medicine Hat, Lethbridge, Jumbo Valley and Fort Macleod attended the Macleod Presbyterial meeting in St. Andrew's, Fort Macleod, on February 10. Special guests were Miss Ruby Walker, deaconess, and Mrs. Doris Sinclair, Synodical President.

In the Bible study led by Mrs. Geo. Milson at Edmonton Presbyterial annual meeting, following the showing of the film "Two Strangers" and the reading of the "Good Samaritan", the ladies were divided into groups who prepared in Biblical or contemporary style a trial, a play, a TV programme, a roving reporter scene, etc. Closing worship was led by the CGIT.

Fifty-five percent of the auxiliaries and adult affiliated groups in Montreal Presbyterial increased their offerings in 1967, according to the treasurer's report at their annual meeting in Ephraim Scott Memorial Church, Montreal on February 13. Total givings, however, were $5,000 below the objective for the Presbyterial. In one of the rural groups, a 67-year-old member contributed a dollar for each year of her life as a centennial gift of thanks.

In the afternoon session, the programme was focused on Missions in the Community, Missions in Canada, The Congregation, and Nigeria, with messages from Mrs. Ian Fraser, Montreal — Volunteer Bureau; Miss Lois Cook, deaconess at Tyndale House; the Rev. Geoffrey Johnston; Mrs. W. K. Pottinger; the Rev. and Mrs. David Craig, Nigeria; and Miss Margaret Kennedy, India.

"The Challenge of a World Neighbourhood" was the subject of Miss Kennedy's address.

"Labourers Together with God" was the theme of the annual meeting of Superior Presbyterial. The guest speaker at the afternoon session was Miss Martine van Beek, Regional Secretary, who spoke on "Re-assessment with a Personal Slant". At the evening session, Captain Thomas Campbell of the Salvation Army Rehabilitation Centre told of work with alcoholics and drug addicts.

Our Press Secretary from Winnipeg Presbyterial says the annual meeting of that presbyterial left with her an awareness of the need for fuller communication between all the women within the Church on the congregational level, leading ultimately to greater participation of all women within the Church at not only the congregational level but more particularly in the mission outreach of the church as a whole.

The Winnipeg Presbyterial ladies were reminded by the Rev. J. D. Marnoch that very often the W.M.S. is the only expression in a congregation of the outgoing mission of the Church. The Friendship and Service Secretary, Mrs. John Sinclair, asked what happens when new members come to a church? Are we friendly and interested in them? Is our programme always interesting? Is our group a bridge or do we just keep to ourselves? The need for communication between all the groups within the church was stressed, and requests were made for the participation of more women within the church in the work of the Society.

Special speaker, Mr. Isaac Beaulieu, a treaty Indian who is a research consultant and presently studying for his Master's Degree in Economics at the University of Toronto, told of the need for communication and understanding between the white section of society and the Indian.

In presenting her report, the treasurer, Miss Helen Coghlan, pointed out that the contribution of an additional ten cents per member per month for ten months would mean that the allocation for the presbyterial would be reached.

Sixty-three delegates attended Brandon Presbyterial annual meeting in Southminster Church, Brandon, on February 24. Plans were made for a rally to be held in Portage la Prairie in the spring.

Saugeen Presbyterial held their annual meeting in Mt. Forest . . . East Toronto Presbyterial met in Emmanuel Church, Toronto, and had as the theme of their annual meeting "Faith at Work". Special speaker was Miss Margaret Kennedy.

At West Toronto Presbyterial annual meeting held in Weston Presbyterian Church, the speakers were the Rev. Joseph Muchan of the Mission to Lepers, and Miss Margaret Kennedy. In addition to their regular supply work, this presbyterial sent over 2000 knitted baby shirts to many parts of the world.

Miss Simpson New President

The afternoon W.M.S. group of Kerrisdale Church, Vancouver, has elected Miss Lily Simpson, who served as a missionary in India for many years, as their president. At a luncheon the group held recently, Miss Simpson gave a resumé of her recent visit of several months in India.

NO GOOD ANYMORE

by VIVIAN E. THORESON

(Reprinted with permission
from SCOPE, official magazine
of the American Lutheran
Church Women.)

"I'm no good anymore," lamented an aged friend one afternoon when I visited her.

"No good anymore?" I asked rather surprised. She was discouraged and assumed her obvious physical limitations confirmed her statement. She had been ill; her reactions had slowed up the last years; her memory was uncertain, and she bore the unhealed stabs of bereavement. True, she had many limitations, but they didn't convince me that she was "no good any more." God was still working through her but in a different way than before.

God's children, irrespective of age, are called to serve him. Jesus said, "By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. Disciples of Christ *must* bear fruit at any age. "Faith without works is dead." The ages who for many years have read the Word, obeyed God's will and let Christ rule conversations, behaviour, and thoughts, are prepared for a unique service that is not dependent on physical dexterity. They, as the Psalmist said, "still bring forth fruit in old age, they are ever full of sap and green, *to show that the Lord is upright*." God has taught, corrected, guided, and encouraged them, and for many the fruits of the Spirit, "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control," have come to the foreground and *they show that the Lord is upright*. People who have thus grown in grace are certainly not useless in old age.

Associations with elderly people often refresh our spirits. Their patience in trials, their joy in spite of tribulations, their unwavering faith in the living, eternal, and omnipotent God can renew our faith and determination to obey our Lord. Their insights, gained from years of Bible reading and faithful obedience to his Word, inspire us to seek him and his will in the Word. Their lives convince us that joy and peace are not dependent upon circumstances, but upon God whose faithfulness endures to all generations.

Our hope is renewed when they relate their past experiences and reassure us that God is faithful to provide every need according to his promise. We are better able to trust him when he says, "Fear not, for I am with you, be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my victorious right hand." Our prayer lives are revived when they testify of God's answers to prayer, and we are more ready to take him at his Word when he says, "Whatever you ask in my name, I will do it, that the Father may be glorified in the Son." When they talk about death and their confident hope of meeting the Saviour face to face, the reality of Heaven becomes clearer, and our eternal hope in Christ is more precious.

Aged Christians often give us courage. The hands may be deformed, the vision dim, the hearing deficient, the knees weak, or the memory failing, but children of God who let love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control abound are "full of sap and green." They demonstrate that circumstances need not change our relationship with God nor deny us the privilege of serving him.

No Christian is exempt from God's call to serve him. The method is revealed to all who are willing to obey. With advancing years and changing circumstances, God reveals new and different ways. For some it must exclude physical activity. Even God's children who become invalids, unable to move, talk, or even pray, can continue to serve God, for their very presence reminds us of the redeeming love of God which they spoke of in earlier years and of God's faithfulness to keep his children through every circumstance until he calls them to his eternal home.

"No good anymore". No child of God needs to say that, for effectiveness in kingdom work does not depend on physical activity, but on faithful obedience to the challenge of each day. He who told us to "present our bodies as a living sacrifice" will not leave us without opportunities, whatever our age or situation. We need only to recognize them and obey.

* * *

SYNODICAL GIVINGS

JANUARY - MARCH 1968

	Objective	To date
Montreal & Ottawa	$ 81,240.00	$ 6,100.00
Toronto & Kingston	174,439.00	11,000.00
Hamilton and London	160,930.00	14,050.84
Manitoba and Northwestern Ontario	19,209.00	912.44
Saskatchewan	13,927.00	877.72
Alberta	21,869.00	1,262.20
British Columbia	21,736.00	1,486.87
	$493,350.00	$35,690.07

MASS CONVERSIONS CREATE SCRIPTURE SHORTAGE IN INDONESIA

The spectacular growth of the Church in Indonesia has created an unprecedented demand for the Scriptures and has resulted in a severe shortage which the Bible Society is doing everything possible to overcome. It is not easy to know how many Christians there are in Indonesia today because the growth of the Church has been so rapid in recent years. The Bible Society reports that some churches have more than doubled their membership in the past three years.

New Converts Must have the Bible

The rapid growth of the churches has been accomplished in part by an increase in the distribution of Scriptures over the past ten years. Now, as the Church grows, the demand for the Scriptures increases and the Bible Society is faced with the problem of finding supplies of Scriptures to meet the demand. There is a real hunger for the written Word of God among the young Christians.

Scripture Translation in Indonesia

The translation department of the Indonesian Bible Society is continuing with the task of translating the Bible into modern Indonesian, the national language. The translation will be completed later this year. In regional languages the new translation of the Bible into Sundanese has now been completed and the Sangirese Bible is almost completed. The South Toradja Bible will also be completed this year.

Scripture Printing

Indonesia is one of the few countries of the world where the Bible Society owns a printing plant. Lack of printing facilities and severe import restrictions compelled the Bible Society to proceed with its own printing press. The Canadian Bible Society contributed $20,000 towards the equipment and 75,000 New Testaments, 31,000 Gospels and 430,000 Scripture Selections have been printed already. The present printing plant is not large enough to print all the Scriptures that are required and steps are being taken to add a press and improve the production. The situation was helped greatly by a shipment of 260,000 Indonesian Bibles from Japan as part of the war reparations but even this large number was soon distributed. As a special concession, to meet the current crisis, the Indonesian Government has permitted the import of an additional 100,000 Indonesian Bibles from Japan and of 20,000 Javanese Bibles from Holland. The Indonesian Army purchased 20,000 Bibles and 10,000 New Testaments and would have taken an additional 10,000 New Testaments if they had been available. — Canadian Bible Society

Mrs. J. Lee, Kong Ja Chong, Chong-Ming Lee and Mavis Hyndman.

OUR PROBLEM

by CHONG MING LEE*

As Koreans in Japan we are facing many problems. Especially for young people, language is a very important matter.

As already known, Japan adopts a "blood relative attitude" like European countries. Because of this, we are Koreans though we were born in Japan. According to this fact, to speak Korean is an indispensable thing for us. It is true, however, that we seldom feel the necessity of this language in our everyday life as we study in Japanese schools and talk with our Japanese friends. Even Koreans who are first generation speak Japanese in their daily life. For example, I can understand Korean very little. I have studied in Japanese schools since I was in primary school. So there was no need to use the Korean language. The time I feel a knowledge of Korean is a real need is only on Sunday at church. I cannot follow a sermon without an outline written in Japanese.

I'm not saying that young people do not have to study Korean, but if Japan adopts a "naturalized citizenship" policy, such problems won't exist. There are so many people who cannot speak Korean, and all of them are younger generations. We are often told from an older person that we should study the language since we are Koreans. That's true, but the cause of this trouble originates in the "blood relatives attitude".

In the present condition, however, we cannot change it easily, so we have to, and will, study Korean little by little.

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*Miss Lee, or as she is more often called, Toshiko Yamada, is 22 years of age. She is in her third year at Aoyama Gakuin University majoring in English literature. Her mother is Japanese and her father Korean. Toshiko has a Sunday School class, sings in the choir, and has worked with children during Vacation Bible School. She is very artistic but modest about her several gifts.

Young Ja Shin was asked to explain this problem described by Chong Ming Lee. This is what she says:

"I envy you Canadians"

The younger generations in the Korean Christian Church in Japan are confronted with many complicated problems in their life. As a Korean, for instance, he or she has to face difficulty to get a job in Japanese society. This is because Koreans in Japan do not have Japanese citizenship even if they were born and grew up there. This comes from the fact that Japan adopts a "blood relative attitude" like European countries.

The young Korean's way of thinking or living is quite similar to that of the Japanese young people. They are partly Japanese in many respects. But in the home, parents have some nostalgic feelings toward Korea from which they came a long time ago under the pressure of Japanese colonialism. But their way of educating their children is rather laissez-faire policy. They themselves speak Korean but they don't urge their children to do so.

Speaking of the worship service in churches, it is held in Korean so that the older generations may understand what is going on in the service. It is therefore very difficult for the younger generations to understand a sermon and service done in the Korean language which they don't use in their daily life. There should be some concrete solution. For example, one solution could be to have two services on Sunday, one in Korean for the older generation, the other in Japanese for the younger generation.

The young generations ask themselves, "Why should we suffer such an unnecessary burden?" Some young people lose their integrity or identity and become delinquents without any hope in the future.

The ratification of the Japan-Korean Normalization Treaty in 1965 brought Koreans in Japan rights of permanent residence. This does not mean, however, that they can be approved as Japanese citizens. Still there remain some kinds of segregation in many areas.

I, as one of this younger Korean generation, envy Canadians. For the system of citizenship gives every people from various countries the same right to live in Canadian society.

In Remembrance

Name	Church	Presbyterial
Mrs. Wm. Giffin	St. Andrew's, Brampton	Brampton
Mrs. T. F. (Eva) Macdonald	St. Andrew's, Brampton	Brampton
Mrs. James Sheridan	First, Brockville	Brockville
Mrs. Herbert Van Dusen	First, Brockville	Brockville
Miss Laura Hunter	Presbyterian, Morewood	Brockville
Mrs. John Cordick	Westminster, Paisley	Bruce and Owen Sound
Mrs. Robert Irwin	Westminster, Paisley	Bruce and Owen Sound
Mrs. Angus McLeod	Tolmie Memorial, Port Elgin	Bruce and Owen Sound
Mrs. Peter Freeman	St. Andrew's, Markham	East Toronto
Mrs. John Thornbeck	Melville, West Hill	East Toronto
Mrs. William Tebbutt	Knox, Goderich	Huron
Mrs. Dougald Brown	Knox, Glenarm	Lindsay
Mrs. James Lawrenson	Knox, Glenarm	Lindsay
Mrs. A. M. Stewart	MacVicar Memorial, Montreal	Montreal
Mrs. Wm. E. Hawkins	Knox, Ottawa	Ottawa
Mrs. Andrew Oliver	Alexandra, Brantford	Paris
Mrs. John Lockeridge	Alexandra, Brantford	Paris
Mrs. Annie E. Rich	St. Andrew's, Valley Centre	Red Deer
Mrs. Mary Semple	St. Andrew's, North Battleford	Saskatoon
Mrs. E. Voll	St. Andrew's, North Battleford	Saskatoon
Mrs. Tom Laing	Cromarty	Stratford
Mrs. Robert Sutherland	Knox, Harrington	Stratford
Miss Mary Clay	St. Andrew's, Victoria	Victoria
Mrs. Sarah Walmsley	Mount Pleasant, Vancouver	Westminster

THE CHURCH IN THE WORLD

Sales for Church Papers

The circulation of 190 religious publications in the United States and Canada holding membership in the Associated Church Press has reached 23,000,000. This is an increase of four million in the past seven years.

Aid to North Vietnam

The Canadian Council of Churches estimated that it has channelled approximately $50,000 to North Vietnam civilian war victims during the last 18 months. According to the Rev. R. M. Bennett, Acting General Secretary, almost an equal amount has gone to South Vietnam. He said the money had been contributed primarily by the Anglican, United and Presbyterian Churches. The funds were transmitted to the World Council of Churches and on to North or South Vietnam as designated by the donors. A Quaker spokesman here said that $70,000 collected in Canada and the U.S. by Quakers has been used to purchase medical supplies for North and South Vietnam in the past year.

Christian World Mission Conference in June

"New Forms of Mission" will be the theme of the Prairie Conference on Christian World Mission to be held this year June 24-27 at St. Andrew's College, University of Manitoba.

Among the key people there will be the Rev. Gordon Parker of the Religion and Drama Council, Canon M. P. Wilkinson of Toronto, the Rev. Malcolm Ransom of The Presbyterian Church in Canada, and the Rev. Dr. Kenneth MacMillan of the Canadian Bible Society.

Sponsored by members of the National Council of Churches and the Canadian Council of Churches, the conference serves a two-fold purpose. It is a valuable experience of fellowship and sharing of ideas. It is also an opportunity for people to be introduced to resource materials available to help with the programme of study for the coming year.

Rev. T. E. F. Honey Appointed General Secretary of C.C.C.

Rev. T. E. Floyd Honey has been appointed general secretary of the Canadian Council of Churches.

For the past three years Dr. Honey has been secretary for Mission and Service, a newly-created post within the World Council. His basic assignment has been to represent the Division of Inter-Church Aid and World Service and the Division of World Mission and Evangelism of the World Council in relationship with the Mission and Service agencies of churches in the United States.

Dr. Honey went as a missionary to West China in 1946 and in 1949 joined the staff of West China Union Theological College in Chegtu, Szechwan, as a New Testament teacher. Due to the Communist takeover, he returned to Canada in 1952, following which he served on the board of overseas mission of the United Church of Canada and with the board of World Mission of the World Council.

French Prayer Book for Anglicans

A French version of the Book of Common Prayer to meet the needs of French-speaking Anglicans in Canada has been published. Five thousand copies of the book bearing the title "Le Recueil des Prieres de la Communaute Chretienne" have been printed.

Woman Appointed To Executive Post With World Council of Churches

Mrs. Charlotte Browne-Mayers of New York City has been provisionally appointed associate general secretary of the World Council of Churches and director of its largest agency, the Division of Inter-Church Aid, Refugee and World Service. The appointment must be finally confirmed by the Central Committee meeting in Uppsala, Sweden in July.

Mrs. Browne-Mayers would be the first woman to hold the position of associate general secretary. Eighteen of the 96 executives now employed by the World Council are women, and two women have headed departments in the Council. But no woman has ever directed a Division, the largest administrative unit.

She served for ten years on Commission on Church and Economic Life of the National Council of Churches (USA). In 1967 she was elected to the Executive Committee of the NCC's Division of Christian Life and Mission.

Dr. Eugene Carson Blake, WCC general secretary, commented on the appointment as follows: "In principle I have felt that the World Council ought to have a woman in one of its highest posts, so I was very glad to have found one with the proper theological and administrative experience to handle this largest operational function of the World Council".

As director of the Division of Inter-Church Aid, Refugee and World Service, she would co-ordinate a comprehensive service through which WCC member churches and their agencies transmit more than $13 million in cash for inter-church aid and development, refugee services and help to disaster victims. In addition, the Division is often asked by the churches to purchase, ship and distribute vast amounts of material aid (foodstuffs, tents, blankets, clothing, medicines and equipment).

The Division's project list that is circulated annually includes more than 600 church-related undertakings in 80 countries. Each year the Division makes an average of 12 emergency appeals for aid to victims of earthquakes, floods, typhoons, wars and other catastrophes.

WCC Calls on Nigeria to Permit Relief in Biafra

The World Council of Churches' Executive Committee called on the Nigerian federal government to halt interfering in the distribution of medicines and other relief supplies in Bifara, the eastern region which has seceded from the African country. In a resolution, the committee asked Nigeria "to act in accordance with international convention so that the humanitarian operations of the International Red Cross can go forward on both sides of the conflict." Difficulties had been experienced by the WCC in efforts to deliver supplies to Biafra to match those already sent to Nigeria.

Papal Envoys Deliver Supplies

Pope Paul VI sent two special envoys to Biafra on February 7 with drugs and other medicines worth more than $1½ million which had been donated by Catholic relief organizations.

Medical Team to Nigeria

A medical team recruited by the Medical Mission Council of the Lutheran Church-Missouri Synod has flown to serve war-stricken civilians in the Federal Republic of Nigeria. The three doctors and three nurses included a native of India and five Americans of Christian and Jewish faiths. These six team members, and an English nurse and an American hospital administrator who will join them at Nsukka, Nigeria, will form two mobile medical units working out of that base. They will serve without denominational identification under the International Committee of the Red Cross. The Nigerian Red Cross urgently requested this medical aid through the Christian Council of Nigeria, in the face of grave needs following civil strife.

Speakers From Non-Member Churches To Address World Council

A Roman Catholic editor Father Roberto Tucci, S.J., a theologian from the Lutheran Church-Missouri Synod Rev. Dr. Robert Bertram, and a representative of the Pentecostal Churches will address the Fourth Assembly of the World Council of Churches in Uppsala, Sweden, during July. The announcement was made here during a meeting of the WCC's Executive Committee. It was also reported that President Kenneth Kaunda of the Republic of Zambia had accepted an invitation to address the Assembly on July 5. President Kaunda will be on the platform with Barbara Ward (Lady Jackson), the British economist who has accepted a professorship at Columbia University, New York. They will deal with the topic "Rich and Poor Nations."

Japan TV Features Christian Missionary

A nationwide Japanese television network has produced a 30 minute color documentary on the life and work of a 93-year-old Lutheran missionary, who still teaches at Kobe Lutheran Seminary. The documentary was produced by the Kansai Television station of Osaka in cooperation with the Japan Lutheran Television Committee.

N.B. Contributions for aid to Biafra and Nigeria may be channeled through the Committee on Inter-Church Aid and Refugee and World Service of The Presbyterian Church in Canada. Canadian Churches, through their interchurch aid committees, are making an immediate contribution for medical supplies for Biafra.

Family Planning Given Prominence

The greater part of a three day conference of all deans and principals of the Medical Colleges of India held recently was devoted to the importance of family planning and the steps that medical colleges might take to give greater prominence to this in both education and service through their Community Health Departments.

Seminar on Hinduism

A seminar on Hinduism was conducted in Bangalore, India, by two Canadian-born priests as the first step in a full-fledged Roman Catholic dialogue with Hinduism. Among the speakers at the three-day seminar, which was attended by nearly 50 Catholic priests and Brothers from all parts of India, was a Hindu pujari (temple priest) who gave a demonstration of a Hindu puja (temple rite). Seminar officials decided to train a group of six laymen and priests to carry on the dialogue with Hindu authorities.

USSR Treatment of Jews Condemned

Three hundred and fifty-seven members of the U. S. House of Representatives have challenged the Soviet Union to "translate into deeds" recent assurances that the 3 million Jews in the USSR share the same freedoms as their fellow citizens. In the Soviet Union "Jews are forbidden the schools and other institutions of Jewish learning, teaching and publishing, that are required if the heritage of Jews is to be perpetuated—they are forbidden to have any form of nation-wide federation of congregations or of clergy—Soviet Jews have no formal and official contact with Jews abroad."

Eighteen Church Leaders and five Nobel Prize Winners joined 175 prominent artists and intellectuals in a public condemnation of the Soviet Union's "forcible cultural extinction" of its 3 million Jews.

Dialogue Sermon

Discussion between priest and people will replace sermons at many Sunday Masses in the Roman Catholic Archdiocese of Hobart, England. This was decided by the Archdiocesan Senate of Priests, after a discussion on how to make people more aware of the teaching of Vatican II.

Anti-Religious Group Meeting in Bulgaria

The "Fatherland Front," an organization devoted to the promotion of Atheism in Bulgaria, is holding a national meeting in Plovdiv, Bulgaria, to discuss methods of combating religion and disseminating Atheist propaganda, particularly among children.

Protestant Council Establishes Office of Housing and Urban Renewal

One of the priorities of the newly formed housing and urban renewal office of the Protestant Council of New York will be the establishment of a development fund to which churches with substantial investment portfolios will be encouraged to allocate funds so that loans can be made to church and community sponsors of non-profit housing.

National Church Council Met in Indonesia

The Sixth Triennial Assembly of the National Council of Churches of Indonesia concluded its sessions in Makasar, Indonesia, without difficulty. It had been feared that anti-Christian Moslems might take some action against the Assembly. In October, Churches in Makasar were destroyed by crowds described as "Moslem Fanatics".

Baptist Bolivian Elected Mayor

German Claros, a member of a Baptist Church in Bolivia was elected the mayor of the town of Pojo. His election to office marks the beginning of a new era, when Protestants are not only tolerated in their own country, but are eligible for whatever office their preparation suits them.

"Community Centres" Instead of Churches

The Roman Catholic Diocese of Hull, P.Q. will build no new Churches in the foreseeable future. Instead, "Community Centre Halls" will be built with sliding doors for classroom size areas for meetings during the week, and the whole hall would be used for worship on Sundays. "We can't afford huge buildings that are providing service six or seven hours a week," said Bishop Paul-Emile Charbonneau. He added that Priests and Religious are already setting up their homes in rented apartments or houses among the people they serve.

Complete Edition of the Bible to be Published in the USSR

The first complete edition of the Bible for popular use to be published by the Russian Orthodox Church since the Communist revolution of 1917 will be issued soon, according to the foreign affairs spokesman for the Moscow Patriarchate. It will not be a new translation, but a printing of a text already available.

Methodists Withdraw Support of Mission Area Agreements

The Methodist Church no longer will be bound by traditional agreements among denominations to divide various sections of the world for mission purposes, according to a policy put into effect by the Methodist Board of Missions. The change in world conditions was cited as a reason for abandoning denominational divisions in favor of a world-wide, ecumenical approach to missions. In keeping with that policy, the division approved $100,000 for the World Council of Churches' Near East Emergency Appeal and $100,000 for future projects in Oceania. Formerly, the denomination had no mission work in those areas. It also approved the use of funds for investment in ghetto projects around the world. The Board declared that it has no intention of initiating new overseas mission projects on a strictly denominational basis.

World Religious Summit Meeting Planned

An unprecedented "summit" conference on the world's major organized religions has been called tentatively for Oct. 17-19 in Darjeeling, India. The Temple of Understanding, under whose aegis the conference will be held, said it will extend invitations to such religious personages as Pope Paul VI, Dr. Eugene Carson Blake, Patriarch Athenagoras, and high ranking representatives of Hinduism, Islam, Judaism, Buddhism, Confucianism and other faiths. Plans for the summit conference were announced during a one day Washington Conference on Interreligious Understanding at Georgetown University. It was sponsored by the Temple of Understanding, which hopes to build a six-winged temple to serve as a means of education concerning the major faiths.

Missionaries Back War Effort in Vietnam

The head of the Southern Baptist mission in Saigon said he feels most missionaries in Vietnam support the U. S. policy in Vietnam. The Rev. James F. Humphries, pastor of the English-speaking Baptist Church here said he is "very much concerned over the attitudes of some of our Baptist state conventions and state paper editors" who have been critical of the U. S. war effort. He added that missionaries are "willing to give our lives alongside American servicemen," in order to guarantee fifteen million South Vietnamese "the right of freedom of choice." We've got people here hungry for the Gospel. Without American help, we'll never be able to give it to them. Without American help, communism will take this country, Asia and the rest of the world."

Church of South India Acts on Religious Freedom

The 290 delegates of the Church of South India Synod held on January 12 to 16 said the so called Freedom of Religion Bill passed by the Orissa State Legislature in December "will lead to serious interference with freedom of religion and freedom of conscience." The delegates maintained that "The bill ignores the right of every citizen freely to hold any views and convictions, religious and otherwise." In another action the synod affirmed the conviction that a Christian should marry only a fellow Christian but they recommended that where the Christian partner in a mixed marriage with a non-Christian gives satisfactory assurance of his or her intentions to fulfil the duties of church membership, and bring up the children as Christians, and the non-

Christian parent assents, the bishop may restore the Christian partner to full privileges of the church. It was also recommended that Christians should identify with non-Christians in the observance of national and regional festivals and that the church should not unnecessarily divide the community in the observance of customs.

Pakistani Agriculture 'Breakthrough'

Church-sponsored projects are helping bring Pakistan to a breakthrough in agricultural planning, a Methodist missionary reported to denominational headquarters here. By the use of fertilizer, irrigation and improved farming practices, wheat production on demonstration plots of the Methodist Agricultural Extension Service in Multan averaged 55 bushels per acre, with one farmer harvesting 72½ bushels. The national average is 13½ bushels per acre. A two week Young Farmers' Institute was attended by Muslims, Roman Catholics and Protestants.

Church Warned Not to Oppose Violence

Churches in the Mizo Hills region of the state of Assam in India have been warned by an underground, revolutionary "government" not to preach against violence and insurrection. It constituted a reply to a statement by the Presbyterian church in the region which warned its members that the use of force by the Mizo underground was "against the gospel". Missionaries in the area are being subjected to pressure on both sides of the explosive issue of independence. While the separatist tribesmen insist on recognition and support, the Assam government and the federal government of India have been blaming missionaries for much of the agitation for independence. The Mizos, a Mongolian hill tribe, number about 200,000 in the Mizo Hills district. Almost all of them are Christians.

Red Police Find Bible Passages on Belts

An "underground" factory in the suburbs of Moscow produced more than 12,000 belts imprinted with Biblical quotations before Communist authorities closed the plant, according to a Soviet Radio broadcast. It said that managers of the factory will be tried for illegal business activities, instead of illegal distribution of religious texts, since they sold the belts at a profit. Explaining how the operation worked, the station said that the belts were bought at various stores, taken to the factory and imprinted with passages from the Bible. Salesmen later went among Soviet people to sell the belts.

T.V. in Theological College

Salisbury Theological College in England has been equipped with its own internal television studio. Practical instruction in television communication and production will now form part of the normal curriculum of Pastoralia.

MUNSHI

What new doctrine is this?

"This button", observed the Senior Partner, looming in the doorway, "needs to be sewed on my overcoat by morning."

"Oh, S.P., couldn't you do it yourself? I've got to fly."

"Whither away?" quoth S.P., surveying the signs of hasty departure.

"I'm going to find out about 'Developing the Real You'."

"At your age? Anyway, I thought this was your missionary night. Are they giving beauty counselling? You, sweet Queen, will be lovelier than ever."

"Yes . . . yes . . . and no! And flattery will get you nowhere. No, a Mrs. Dunstable is going to speak about our examining our ideas and attitudes, getting right inside ourselves, discovering talents and things like that that we didn't know we possessed, and using them in a productive way."

"What's that got to do with your W.M.S.? For as long as I can remember they've 'studied our mission fields'. Didn't I see you this year walking around in a Japanese kimono, rehearsing something about Buddhism?"

"That was on the January programme, but we've finished with the Japan studies, and we have to fill up the rest of the meetings on our own. Marg Litt was going to show her pictures of Hawaii . . . a heavenly spot, she says, but some of us thought we could make a special Supply Fund Night out of that . . . and invite everybody. We'll expect you, and that still left us with nothing for the meeting. So, we put our heads together . . . they aren't all wood, you know . . . took a look at next year's topic, and began to do some thinking. It's 'New Forms of Mission', and it takes in just about every part of the world where the Christian Church is . . . not just where we have missionaries. I know, S.P., that you're an old traditionalist, and so am I, but 'new forms of mission' made me begin to think that mission for us isn't any longer just going to meetings and giving our money to send missionaries overseas or to different parts of Canada. It isn't just putting an envelope on the plate on Sundays, nor even belonging to the W.M.S. We've got to widen our minds and hearts still more. It's everyone personally becoming one with people, using what talents we have, and maybe some we don't know about yet, to help them in a constructive way. Perhaps it means doing things in an unorthodox way or doing things that don't seem to have an ounce of religion in them."

"Such as buttons?" suggested S.P. hopefully.

"Such as buttons . . . oh, never mind! No, it's things like church-sponsored 'coffee-houses' in downtown areas, and telephone numbers to call if you need help."

"Why not call the police?"

"No, this isn't the same thing. It's for people who need help to snap them out of fits of depression. Sometimes, the study says, all they need is a sympathetic ear into which to pour their troubles. Then there are centres where children who belong to families crowded into a couple of rooms can go to do their homework and get help with it; and Christian young people working in industry in the summer and holding classes for workmen in the evenings; and 'drop-in' Centres for sailors and truck-drivers; and 'Teen and Twenty Chapel'. Nobody preaches any sermons. They just try to hold out a helping hand in the Christian tradition, letting their actions speak more loudly than their words, and listening to the other fellow's words. Action, not just words, is part and parcel of this new mission concept."

"It isn't exactly 'new'," S.P. remarked slowly. "I do seem to remember 'loaves and fishes', and a well in Samaria where Jesus listened to an unfortunate woman. But spare me 'Teen and Twenty Chapel', even if the Psalms do say 'Praise Him on the loud cymbals'. I have a cauliflower ear when it comes to music. However, there are plenty of 'little things' we of the Church could do if we would."

"Such as buttons," I murmured.

"Such as buttons. Run along and do your soul-searching. Probably it wouldn't hurt any of us to do more. If it results in more than talk, it's worth it. If we're going to have remedies that work, we'll need the 'know-how', but we'll also need some 'know-ourselves' and 'ourselves-willing-to-change'. There are those kids on lower Corner St. Now where's the black spool? After all, I was in the Navy."

NEWS IN BRIEF

World Day of Prayer in Elphinstone

Thirty women representing the Roman Catholic, Ukrainian Catholic and the Presbyterian Churches in Okainais and Elphinstone, Manitoba, worshipped together on the World Day of Prayer. Mrs. D. Wrightson of Rossburn, in speaking on the theme "Bear one another's burdens", provided the ladies with much food for thought as to how each one of them might apply this in daily associations. The offering, received by members of Roman Catholic and Ukrainian Catholic Young People's groups, was forwarded to the Women's Inter-Church Council of Canada.

Group is Sponsoring Vietnam Child

The Presbyterian Women's Group of Knox Church, Port Alberni, B.C. is sponsoring a Vietnam child as their centennial project. Each month the members share in a special offering and prayer for ten-year-old *Nguyen Ngoclong* in the hope that through their Christian love and concern, he may come to know Jesus Christ as his personal Saviour.

COMING EVENTS

- **May 27-31, 1968**—Annual Council Meeting of the Women's Missionary Society, W.D., at Ewart College, 156 St. George St., Toronto.

  Theme: *So we are ambassadors for Christ, God making His appeal through us.* 2 Cor. 5:20 (RSV).

Evening Programmes of Special Interest:

Monday, May 27, 8 p.m.—"Women Around the World", address by Mrs. Howard Black, a Vice-President of the World Alliance of Reformed Churches.

Tuesday, May 28, 7:30 p.m.—"Winds of Change"—around the world.
9:30 p.m.—Reception for retiring staff members.

Wednesday, May 29, 8:30 p.m.—Drama "No Longer at Ease" by Pilgrim Players.

* * *

- **June 28-July 7, 1968**—Caribbean-American Seminar for women of Presbyterian and Reformed Churches at Union Theological College in Jamaica. If you are interested, write to Miss Olive Grant, 39 Wilberton Rd., Toronto 7, Ont., for an application form. Registration deadline May 15. See March and April Glad Tidings for details.

* * *

- **July 15-19, 1968**—A Presbyterian Training Centre sponsored by the Women's Missionary Society, W.D., at Albert College, Belleville, Ont. The centre will offer inspiration and information on the theme "New Forms of Mission" which groups will be studying in 1968-69. Bible study material on the theme has been prepared by the Rev. Gwenyyth Hubble, who will be in attendance as a resource person.

  Send $2.00 registration fee to: Miss Louise Reith, Director of Organization, W.M.S., W.D., Room 100, 50 Wynford Drive, Don Mills, Ont.

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WORSHIP RESOURCES

WORSHIP FOR ADULT GROUPS, 35c, prepared by the Adult Committee of the W.M.S. in 1965, includes a section entitled "Prayers for use in Groups and Committee Meetings". Some headings under this title are—Opening and Closing Prayers, Prayers of Supplication, Offertory Prayers, Prayer of Confession.

HEADS BOWED TOGETHER, $1.50, compiled by Ann Simon, published by Friendship Press in 1966, is a compilation of worship resources on reconciliation. The book includes readings, prayers and poems dealing with reconciliation of man to God through Christ.

PRAYERS OF LIFE, by Michel Quoist, $2.25, is described as a book which will help Christians to pray as relevantly as they try to live. Sections of the book are entitled — All Life would become a Sign, All of Life would become Prayer, Stages of the Road, Prayers on the Way of the Cross.

THE PLAIN MAN'S BOOK OF PRAYER and **MORE PRAYERS FOR THE PLAIN MAN,** by William Barclay, 85c each, Fontana Books. Each of these books contains a Morning and Evening Prayer for 30 to 40 days, plus a portion of scripture with a number of prayers for special occasions in a section at the end of the book. Written in simple language, many of these prayers could be adapted for group meetings.

"I LIE ON MY MAT AND PRAY", $1.50, and **"SING YOUR PRAISE ALL THE DAY LONG",** $2.50, edited by Fritz Pawelzik and published by Friendship Press. Both of these books include "deeply stirring prayers from Africa". "These prayers come out of a full heart spontaneously; they come now loudly and now softly, just as one speaks to his Father".

SPILLED MILK, Litanies for Living, by Kay Smallzried, $3.25, Oxford Press. These litanies help us pray for conditions in which we live today.

WORLDS OF YOUTH, by Hubert Brokering, Perspective Series, $1.45, Concordia Publishing Co. These readings about the world of youth may be used as discussion starters and as stimulators for group and private worship.

Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

JUNE 1968

GLAD TIDINGS

गंदा पानी मत बहाओ
सोख्ता गड्ढा ज़रूर बनाओ

—Kofod

In the above picture, a student nurse at Jobat Hospital in India gives a simple talk on sanitation. For more pictures and story of "The Church and its Ever-Changing Mission" see pages 8 to 11.

GLAD TIDINGS

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Helen C. Proudfoot, B.A.

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Korean Christian young people on a climbing outing.

THE BRIDGE-BUILDERS and the Quest for Meaning

by MRS. JOHN H. McINTOSH

Brass buttons shining, dark school uniforms merging into one solid mass, they press their way by the thousands onto crowded commuter trains; then pore the prescribed number of hours or more over their books, in an attempt to win a coveted spot at one of Japan's better universities. On street-corners, they hulk together in silent protest against the destructive course of an incomprehensible war in Vietnam. Or with increasing frequency these days, they launch upon more violent demonstrations against the presence of American nuclear submarines in their ports. Still others, eyes brooding, haunting in their questioning, seek meaning in the gay banter and psychedelic sounds emanating from any one of a host of coffee shops. Meanwhile, the legions who have arrived in the workaday world file in and out of factories and offices, faces intense, steps purposeful.

Beth McIntosh writes about Christian young people in Japan where she and her husband have been missionaries for the past six years.

WHO ARE THEY?

Who are they, these young people of today's Japan? What are their concerns, their purposes, their dreams?

Not so very different from their Canadian counterparts, we think. For youth is still universally the "period of building up in hopes and habits and faiths", as Ruskin said. Youth is also the opportunity to do something and to become somebody, and young people here are obsessed with both. One finds his satisfaction in scaling rugged mountain peaks; another, in an artistic pursuit such as *ikebana* (flower arranging), or in the intricacies of the tea ceremony; still another, like Mr. Horie, three years ago, might set off on a sailing adventure across the Pacific, pitting his lone strength against the powers of an ocean. These are young men and women in search of themselves, sometimes as individuals, but often in relation to a particular group, or to society in general.

Among students, Christians, and other sensitive people just now, many are experiencing a period of ill-ease and soul-searching. Only a year ago, Japan was facing a severe economic crisis. Now, with the number of war supplies being produced here, the economy has made a rapid recovery. Angry that the affluence they are now feeling is the result of a war they oppose, the students give vent to their feelings in demonstrations, some peaceful, others far from it.

SOME HAVE BECOME BRIDGE-BUILDERS

But there are a few young men and women who have turned their anger at society's topsy-turvy value scale in another direction. They have become bridge-builders. This past year, with little fuss and no publicity, Japan's domestic peace corps has started operations. Called the Japanese Youth Service Association, it held its first work camp last summer at a school for handicapped persons. For a week, fifty-two volunteers cut shoulder-high weeds, repaired buildings, and laid concrete blocks for a side-walk for wheel-chair use. Until this venture, welfare work in Japan has been scattered, and lacked a centralized national organization. Promotion of the spirit of social service among youth is a primary goal of the new association. In fact, there are some enthusiasts who would go so far as to make welfare work a compulsory part of education. "Japan doesn't need to draft men into military service," says one, "but why can't we draft them into welfare service?" The need for help is urgent, the volunteers few, but in the wake of Japan's economic miracle, this social miracle too can be realized. The only requirement — that youth in increasing numbers begin to interpret the value of their lives in terms of service to their fellow men.

BARRIERS OF NATIONALITY CRUMBLE AMONG YOUTH

But there are other bridge-builders too. Since moving to Osaka, some of my happiest hours have been spent with a group of young high school students, university students, and working folk too. In three years of studying English conversation round our dining-room table on Wednesday evenings, or sharing thoughts on deeper questions each Saturday evening, we have grown very close. Barriers of nationality crumble, as Japanese and Koreans alike share their laughter, their mistakes, a common interest, and become friends.

Two years ago, during our Saturday night discussion of Korean-Japan relations, a young Japanese engineer, Mr. Hiroyuki Yamamoto, developed a keen interest in learning more about Korea. He was disturbed about the bitter mistakes of the past, and convinced of the need for mutual understanding and reconciliation in the future. At the same time, he realized that ignorance is the chief breeding ground of fear and mistrust. Since that time, he and a medical student friend, Mr. Hajime Oda, have begun to study the Korean language in earnest. Now, in August of this year, Oda San and Yamamoto San will spend a three-week holiday period touring Korea, and living as closely as they can, in the Korean manner — even to eating the red-hot kimchee pickle. (And that is trial by fire, believe me.)

Another good friend is Setsuko Hiroshima, a Japanese high school English teacher. With a concern born out of a deep Christian commitment, she has already participated in two work-camps sponsored by the National Council of Churches in Korea. One was at a leprosarium, where the project was the construction of a church; the other, in a small isolated village which needed a road. A lovely and talented girl of wide interests, Setsuko is typical of many educated young women today, in her desire to accomplish something of value both within herself and for others, before marrying. In this regard, she is bucking the pressures of a society which demands that a woman marry before she is twenty-six, or risk being con-

An international students' work camp, directed by Jack McIntosh, at an institution for retarded children.

sidered a failure. Setsuko's dream of three years now has been to become proficient enough in the Korean language to begin translating literature from one language to the other, and so create bridges of understanding between the two neighbours. She hopes too, that such an interest could be continued after marriage. This ideal of self-expression in realms beyond the duties of a home is not new to Canadian women, of course, but here in Japan it still meets with strong resistance. The time will certainly come, however, when women will be free to move out into society, not because economic reasons force them, but because they want to make their particular contribution.

Among the youth of Japan are many who are eager to realize their full potential by studying as widely as possible, and by learning to understand others through love and service. The same urge prompted a Korean girl, Mi Yu Kim, to become a pharmacist. With a Japanese mother and Korean father, she might legally have chosen the easy way to employment as a naturalized Japanese. Instead, under her Korean name she has joined the staff of the Yodogawa Christian Hospital in Osaka. (Only Christian hospitals will employ Koreans.) In making her decision, Mi Yu was torn between her desire to work out her Christian witness in a non-Christian setting, and her conviction that she must not hide her Korean identity. She was forced to compromise, but hopefully, others with her courage and conviction in the future may have more freedom.

It was a Frenchman who once said, "A human life has value only in proportion as it is lived for someone else." And the life of the Church of Jesus Christ is no different, is it? Mi Yu, young as she is, knows this. Setsuko Hiroshima has realized it too. Only as we move out into the world to live for others, becoming bridge-builders between God's reconciling love and the restless, pain-ridden hearts of men, are we fulfilling God's expectations for His people. Here in Japan, the chasms of unconcern and misunderstanding run deep, and the bridge-builders are few. How great is the task where you are?

Mi Yu

Yours for tomorrow

by MRS. CLARA H. ROSEVEAR

Not so many years ago, settlers of this vast rich land could move on when soil was depleted, forests disappeared, water and air became polluted. No longer is this possible. Now we all must realize that only when we conserve will there be more for everyone, today and for the future.

All too often response to discussion of conservation is, "They ought to . . ." or "The Government should . . . " Many of the broad programmes for conservation are governmental responsibilities, but the Government undertakes them on our behalf only after hearing the clear cry of many united voices of concerned people. If we are to act in time to preserve our heritage, then we must be alert and informed, not content to be lethargic until severe erosion, heavy pollution, or near extinction of a species is upon us. Conservation means more than merely to save, but rather to keep from being damaged, lost or wasted. Your voice added to that of others rings out the alarm to instigate or to continue good conservation practices.

Are we guilty?

What about our own practices? Are we safeguarding these great gifts, or are we destroying them through thoughtlessness, selfishness, or just plain laziness? Are we guilty of thinking that it is such a small thing we do, or that just this once will not matter, forgetting that from adding together small incidents grows a gigantic whole? Consider the thousands, even millions, of dollars spent each year in Canada alone for collecting litter dropped along streets and roadsides. Not only does litter offend the eye, but it creates health and safety hazards. Trash on the ground stops growth of plants that would hold the soil and prevent the beginning of erosion that could be extended by wind and water. It can contaminate streams, directly or by run-off, killing microorganisms that mean life or death for plants and animals living in streams, and in time rendering the water unfit for use.

There is a story, supposedly true, of the family who picnicked beside the road. It was a beautiful day; the meal had been eaten with gusto; the teenagers with their dog had had a good ramble through the fields. Now it was time to return home. As they gathered up things to put back into the car, a farmer, the owner of the land, approached in consternation. Bottles, cans and papers were scattered over the grass, the fence flattened, great swaths tramped down through his ripening grain where dog and children had romped. He urged the picnickers to clear away the trash and pointed out the damage done, only to be met with rudeness. The farmer noted down the license number of the car, and later returned to gather up the trash. Then the idea hit him. It was not his trash, but theirs. That night he lifted the can of trash into the back of his truck and headed for the city. Searching out the home of the picnickers, he scattered the trash over their front lawn. Because an "eye for an eye" policy is no longer considered valid, let us hope that few people require such a lesson.

Maintaining the Balance of Nature

Although our sympathy may well be with the farmer standing at the edge of his field, fist upraised and shouting dire predictions of what he will do to get Mr. Crow and his companions sailing far aloft after a raid on the corn, let us not be too hasty in condemning. Guilty of robbery of other birds' nests of eggs and young and damage done to grain and fruit crops, crows are beneficial on the whole. Experts tell us that from research has been discovered that more than ninety per cent of crows' food is insects, among which grasshoppers play a large part.

Predators of all kinds have their place in the balance of nature. Recently there has been renewed outcry against the wolf. The so-called pests that we encounter during the summer when we live more in the out-of-doors, such as snakes, mice, spiders and the like, also have their places to fill in the world. Quick decision to exterminate without consideration of all the implications can be disastrous. For example, the spraying by plane for spruce bud worm killed the birds in a great expanse of forest, leaving the trees easy prey for other insects. Even a single snake plays a part in the balance, perhaps by keeping the number of mice under control in its area. Mice in turn may act as a control factor by eating weed seeds and insects. In nature left alone, no species of plant or animal can multiply and take over without coming under controls that will in time force it back into its proper place, or even eliminate it.

So many things we do without thought of the consequences. A boy, anxious to make a model canoe, cuts deeply into the bark of a paper birch tree, stripping off a wide band of the outer bark. He gives no thought to long years of disfigurement, or of possible death of the tree because the inner bark has been slashed and sap cannot flow or that the exposure of the inner bark opens the tree to inroads of insects and fungi.

A small girl, standing in a patch of white trilliums, picks a big bouquet, tugging some flowers up by the roots. No thought is given to next year when even those plants not pulled up will not grow for there are no leaves necessary for producing food to carry over through the long winter. No thought is given to these flowers that now will never produce seed and thus make new plants. Perhaps, even before she reaches home, the trilliums will be limp and discarded for wild flowers rarely remain fresh more than a few hours.

Conservation in all its facets is a coin, one side being the things we must do, and the other being the things we must not do. Perhaps it seems more related to summer holidays when weather is warm and we are out-of-doors, but it should be a year around concern, in the country and in the city alike. Through preservation of wildlife, those who come after us may also catch the thrill of seeing a flashing wing in the sun, or the discovery of a delicate, fragrant flower hidden in a rocky nook. But conservation means even more than that. It may mean the difference between life and starvation for the generations to come. John H. Storer in *The Web of Life* warns:

"Through the use of his intellect, man has partially escaped from the controls of nature. He has achieved almost unlimited powers to multiply his numbers and at the same time to destroy the world's resources that might have supported him. Under the domination of his intellect, the world's life, and the environment of that life, seem to have reached a crossroads, and the choice of direction is for the future to decide."

With this warning in mind, we should seek the meaning for us in what Paul wrote to the believers of Colossae:

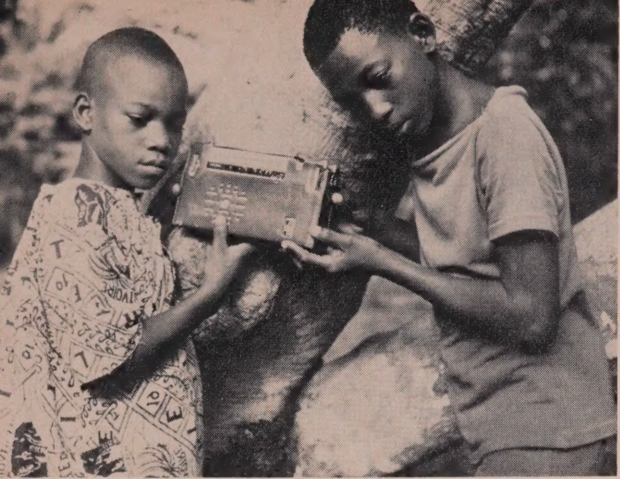
"Christ is the visible likeness of the invisible God. He is the first-born Son, superior to all created things. For by him God created everything in heaven and on earth, the seen and the unseen things, including spiritual powers, lords, rulers, and authorities. God created the whole universe through him and for him. He existed before all things, and in union with him all things have their proper place." Colossians 1:15-18, *Good News for Modern Man.*

We, like Cain, cry out, "Am I my brother's keeper?" Actions must and will give our answer.

COMING EVENT

- **July 15-19, 1968**—A Presbyterian Training Centre sponsored by the Women's Missionary Society, W.D., at Albert College, Belleville, Ont. The centre will offer inspiration and information on the theme "New Forms of Mission" which groups will be studying in 1968-69. Bible study material on the theme has been prepared by the Rev. Gwenyyth Hubble, who will be in attendance as a resource person.

  Send $2.00 registration fee to: Miss Louise Reith, Director of Organization, W.M.S., W.D., Room 100, 50 Wynford Drive, Don Mills, Ont.



What have Christians around the world to say to these boys from Nigeria and Biafra?

The Church and ITS EVER-CHANGING MISSION

by MARY E. WHALE, Executive Director of Overseas Missions

"I don't know what may happen but there will be change."

Two thousand years ago Jesus Christ rode into Jerusalem in triumph. But this triumph was short-lived. Not for Him the kind of popular leadership — the adulation of the multitude — the enthronement of self. He wept as He saw the people depending on laws and traditions to meet their religious obligations, as He saw them depending on priests to dictate their lives, as He saw traders and money changers becoming fat on the gullibility of people who were taught to buy their place in God's kingdom. He strode into the temple and threw out the money changers and the sellers of doves.

Jesus knew there would be change — and He provided the Way for it.

For over a century the Western churches have gone to Asia, Africa and South America with their message. From the missionaries man learned that whether he was peasant or poet, priest or pauper, ruler or ruled, he could belong to God and know His love and redemption. So he was educated — he learned to care for his body — he recognized that the country he lived in should belong to him. Gradually he has learned to look after his country, to rule his people, to teach, to heal, to use the resources of his country for his welfare.

In all this development the Christian ethic played its part — Christian hope was a motivating force.

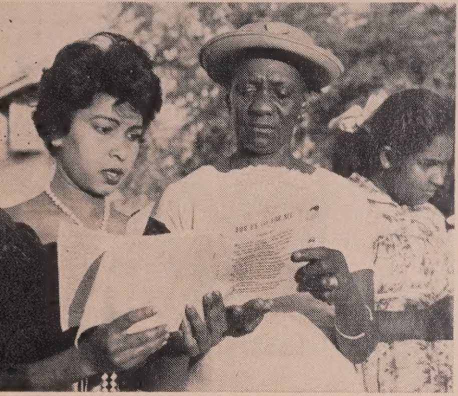
As nations developed — men began to think of the institutions as ends in themselves. Christians as well as non-Christians in all parts of the world succumbed to the temptation that the development was primarily to serve the individual's material needs. Thus we think and talk of "rights" — and manoeuver to gain in wealth and prestige. Rivalries and jealousies spring up, they may grow into hatred as we witness today in Biafra and Nigeria where there is complete lack of trust and understanding and caring for one another. So we have a world all about us in which conflict is the means to an end — to goals which often are not too clearly defined.

What do we see in this world of today? We see factories in Asia producing goods that once were made by hand. The people who have thronged to the cities have been lured by the opportunity to earn a better living with less work. Where will they live in the already crowded cities? What will be the relationship between management and labour? Will they share responsibility for producing good quality products? The Church can be a study centre — a place where an ethic can be proclaimed, and hope be the inspiration, a place where men and women can meet and share the joys and sorrows of daily life.

We see the hungry — the thousands and thousands of hungry people. We know there is a way of sharing the food of the world. Jesus proved it long ago. He continually proves it when people are moved to share. The Church can be concerned about the hungry. It can see that the earth, the soil which produces our daily bread, is used to produce that bread, in abundance and in quality. The village of Isagarh in central India is proof that the Church can make its message of hope known through agricultural missions. From that village have come leaders for church and community. They have come from

In the General Affairs Office of the Korean Christian Church in Japan, the Rev. In Ha Lee, General Secretary, plans the day's work with Kyoung Ja Chong and Mavis Hyndman. Mavis' position as office secretary is an example of the opportunities for missionary service available today. She tells us that Kyoung Ja speaks Japanese, Korean and English and describes her as "a positive gold mine".

Christian student in Formosa contemplates his task as a witness in industry.



In Guyana, curriculum in church schools being examined by teachers.

homes where their fathers and grandfathers were helped to use scientific methods in their farming. The way in which the farmers of the Bhil country have used money from Christian groups to develop their fields and water resources is akin to Jesus' feeding five thousand from a few loaves and fishes.

We see poverty — stark, bleak, hopeless poverty. The Church has a task in education to give man hope that will lift him up, that will make him a useful person in God's economy and the economy of the nations.

Looking at the Father's world today we see a longing for the Word that gave peace and hope. The Church can give that word forth from its pulpits, its schools, through the way life is lived by Christians who are its members.

From the beginning the Church has been aware of people's needs — and it has responded in varying degrees. But its efforts all over the world have fallen far short of the opportunities. The Church has fallen victim to institutionalism — it has become intent on preserving certain traditions and privileges both for individuals and for groups. A few years ago a presbytery of the United Church of Northern India had real difficulty to welcome with open arms a group of very poor people. They had been baptized and they craved more teaching. Why was the presbytery afraid? Their meagre funds would have to be stretched so there would not be much for those already in the presbytery.

Our subject is change. It is a word that is both dreaded and anticipated in our world today. We see change all about us. It is next door where a high-rise apartment replaces a couple of two-storey houses and open fields. We see on our television screen where life in every continent and in space is visible to us daily. Once we heard the missionary tell us of workers and the "heathen" and we gave her our dollar admiring her courage in leaving home to live among people of different coloured skin and different language. We forgot her when her voice was not heard. Today Asia and Africa are among us — we cannot forget them.

Change: Overseas the church courts have taken the place of the mission council. The missionary is subject to the will of a church court or committee of which he or she may not be a member. A missionary used to go for five to seven years and be engaged in preaching and teaching or healing. Today he or she may go for six months or a couple of years — or for a longer period. The task may be anything from teaching in a college or university to helping to operate a well-digging machine.

Change in methods there are. But the biggest change must be in you and me. The task the Church has today cannot be relegated to professionals. Each of us is a "professional": we must profess our faith in our daily life, in our seeking to understand what God is doing in His world. We need to have an open mind on all the issues of the day.

Jesus showed us the Way. His way represented the most radical change people could think of — a cross instead of an earthly crown! The lashes of the soldiers rather than worship of the crowds. He had no home of his own — He was at home wherever he went. There was no social security — only trust in His Father's care.

"There will be change." A Negro leader is martyred because he knew there must be change — in the hearts of men and women — so they can live and serve at the bidding of the Father. There will be change because there always has been. The world does not stand still. We can only be comfortable in it if we can move with the time in which we live.

The Bible is translated into many hundreds of languages.

Agricultural assistance from other lands brings hope to people of India.

WORSHIP in a secular age

by the REV. DR. WALTER HOLLENWEGER

Secretary for Evangelism, Division of World Mission and Evangelism, WCC

"I remember an experience during a Christian conference in America. We were singing, just for fun. We sang 'We shall overcome' — a hymn full of hope which is part of God's 'Shalom'. Then we sang about the Egyptians being drowned in the Red Sea ('Pharaoh's Army got drowned'), and 'He's got the whole world in His hand'. All these hymns contain sound theology. Then someone said, 'Oh, the service is just starting!' and we all trotted across to the chapel where the evening services were held. The organ began to play with the tremolo stop out, and we sang hymns about our own souls. That was supposed to be a 'service'; but it was nothing of the kind."

In this way the well-known contemporary theologian Harvey Cox describes in *God's Revolution and Man's Responsibility* (Valley Forge, 1965) an experience that we have all had. Some of our everyday experiences seem to us like forms of worship; certain church services, on the other hand, strike us as commonplace and tedious.

Section V at the Fourth Assembly of the World Council of Churches in Uppsala, Sweden, this summer will have to deal with this question. One of its tasks is to seek out contemporary forms of worship.

"New forms of worship no longer need to justify themselves," says Pastor G. Schnath in *Workbook on Worship* (Wuppertal, 1967). And he goes on to say:

"Admittedly it has proved dangerous and risky to try out experiments like 'liturgical playboys', or to use jazz as a bait to lure contemporary fish into the empty aquarium of the church. But honest efforts to renew church services and to adapt them to the needs of our time have already won so much respect that they are being considered by church synods and boards.

"Churches in East Germany have sanctioned new forms of worship and given them the approval of church law, despite criticism from worried ideologists and suspicious church officials. The Church in the Rhineland has included some of these new forms in the hymnbook and the liturgy for official use by its synod.

"More and more people, young and old, are beginning to reject the idea that worship is merely a solemn ceremony on Sunday morning. They are on the way to restoring it to the centre of a life that is understood as 'reasonable service' (Romans 12:1). This service must be prepared in common and be a joint responsibility, celebrated together.

"People today want the events of economic, social and political as well as personal life — the dangers and opportunities, the problems and hopes of their time and culture (which are also their problems and hopes) — to be brought before God so that they can be reflected in the mirror of the Christian Gospel. They want to free themselves and to be strengthened for worship and adoration, intercession and living for others, i.e. for renewal and conversion."

Side by side with those who advocate new forms of worship, however, are the majority of Christians (including many young people) who prefer the old, well-tested forms of liturgy whose sterling value has been proven by the centuries. These are the forms they grew up with and which give them a sense that the world is a sound, sane and wholesome place.

We are therefore not on the way to a completely secularized world; we are tending rather towards a religious pluralism in which each individual seeks his own way of worship, deciding not on the basis of confessional criteria or denominational membership, but according to his needs. Just as one chooses a certain play, a television programme or a film, so in future one will select the form of worship that is best adapted to one's own intellectual capacities.

This concept raises serious questions. While we welcome denominational pluralism on the ground that it reflects the rich variety of the whole Gospel, we must at the same time ask whether it is equally true for the individual. Is it a good thing, for instance, for the same person to take Holy Communion once a month in a church where he admires the beauty of the liturgy, to attend another church the other three Sundays because the minister's sermons seem relevant to his life, and to turn for his theological study to adult courses offered by a third church? Can the individual embody within himself the pluralism we claim is an asset when we refer to religious institutions?

The preparatory material for the WCC Fourth Assembly tries to face this problem by suggesting a "school of prayer". Since many people would like to pray and to attend services of worship, but have difficulty in finding access to both these forms of religious life, this "school of prayer" would be an attempt to bridge the gulf between the "secular liturgies" and those of the churches.

The question we must ask about such a school is the following: Will it "educate" people in the modern sense, namely train them to draw intelligent distinctions and choose for themselves from among the different possibilities? Or will it only introduce them to the intercession customary in one particular confession — the teacher's confession?

A HOME away from HOME

by PAUL MA, B.A.

Perhaps you wonder who I am, and what I am doing in Canada! I was born in 1937 at the beginning of the war between China and Japan. My parents had to take me away from my home town, which was about three hundred miles from Peking to the south of China. I was ten years old before we were able to return. Two years later the Communists took over, and we had to "pick up stakes" once again. This time we went to Taiwan province (Formosa), a beautiful island far down the eastern south sea of China.

PLANNED TO GO TO CANADA

Maybe it was the many changes during my early years that gave me the roving spirit. Whatever the reason, I had determined by the time I was in my first year at college that I would do my advanced study in some country other than China. From that time I prepared mentally, physically, and financially to come to Canada.

After fifteen years in Taiwan I left my parents, friends, and familiar surroundings, to set out for a completely new world — America. Certain first impressions of Canada stand out in my mind — the well built highways, the vast extent of bush-land and sparsely scattered farms, the huge herds of cattle grazing on the broad, flat prairies with black dirt which looked to me as though it would be very productive. It seemed to me that such priceless natural resources were going to make Canada a prosperous country.

As I approached my destination — Winnipeg — my feelings were mixed. On the one hand I was filled with excitement and anticipation, but on the other hand I wondered where I would go and how I would find a place to stay. But my fears soon disappeared. Through the International Students Organization at the University of Manitoba I was introduced to Mrs. Wheeler, who welcomed me to Winnipeg. She is a member of the Presbyterian Church, and suggested that I might be able to stay at the Presbyterian Fellowship House. I had decided that I should find a room where I could do my own cooking, but was very happy to learn that I could stay at the "house" until I got settled.

FOUND "HOME" AT THE "HOUSE"

Although it had been my plan to come to Canada, I sometimes wonder if God was planning for me to come here, and also to be introduced to Presbyterian Fellowship House. This is the second time that I have had contact with the Presbyterian Church. When I was in my teens I started to attend a Presbyterian Church with my mother and brother. But we moved to another area in Taipei before long. My sister was attending a Roman Catholic Church and I visited the church with her. I was much impressed by the music, and attended regularly. When I was eighteen I was baptized.

My very first impression of Fellowship House was that it was home. When I got rested after my trip I began to realize how interesting it was to live with the other members in the house. They came from various parts of the world, namely, Hong Kong, Pakistan, Thailand, India, as well as Canada. As we sat around the table we enjoyed the delicious meals which were served so punctually, and discussed the exciting experiences of the day, the changeable weather, and the new kinds of dessert we were eating. It was in this pleasant atmosphere that I began my adjustment to a new way of life.

At our leisure we sat in the living room where we exchanged experiences we had encountered in our travels, and discussed the customs of different countries. It was particularly encouraging to me to see how anxious our Canadian friends were to learn about other countries. If there was more of this attitude throughout the world, mutual understanding would be increased, and war and hatred would have no place. I am wondering if this is one of the basic reasons for having a monthly Bible discussion at the Fellowship House.

By the time I had been ten days in the home I could hardly believe how much alone I had been on my arrival. I no longer felt that I was a stranger in Canada; I had many friends, and felt at home once again. It was at this point that I got established in my room, and started an independent life. Besides studies, I had to shop, cook, and prepare sandwiches for lunch which were not very tasty, but satisfied my hunger. So I found that living alone was interesting and challenging.

In the class room I found that teaching methods were much different than in my country. I also learned that there was not only one kind of English pronunciation, as I met friends on the campus with varied accents. Sometimes I was embarrassed because of the different ways of practicing common courtesy. I was often misunderstood and mistaken. But I soon discovered that the basic starting point, regardless of custom, is sincerity.

I enjoyed shopping, and I was surprised to see that men shopped as well as women. The abundance of goods, and crowds of people amazed me. Attractive displays and encouragement from salesmen enticed customers to look around, and nearly everyone seemed to make a purchase. No doubt advertisements, endless sales, and higher income are the cause of so much spending. As I drank in the sights, the humour of the joke in my English text book which I studied in Taiwan came to me, "always new-hat wife, and the hard working husband."

SATISFYING MOMENTS SPENT IN BIBLE STUDY

The friends whom I met at Fellowship House came from different walks of life. Some were students at the University or Bible College; some were members of the Presbyterian Young People's Society; and others were nurses or teachers in Winnipeg. One day some of us were having a visit, and chatting about the Bible and religions. As a result of this we decided to have a regular Bible discussion in the house. Filled with enthusiasm, plans began to get the study under way.

Since that time, over two years ago, we have had fellowship gatherings once a month. There are usually twenty-five to thirty who attend, and sometimes there are even more. The meetings are led by the Rev. Rex Krepps, and are interesting and varied. But the basic principle is always the same, namely, to seek the real meaning of Christianity through the Bible. The enthusiasm with which the group began has been maintained, and has become even stronger. It helps me so much in my daily life that I would like others to know about it.

For the first few months I was here I found everything so strange, so fresh, and so exciting. But after the first thrill subsided I began to see that materialism is not the answer to life. People in America are more comfortable than in any part of the world. I, too, have been well favoured since I came here. At present I am working on cancer research, and am writing my thesis for a master's degree in statistics. But dissatisfaction is still with me at times, and is often more poignant than when I was in my country (which does not have the material prosperity of Canada). This makes me realize even more the importance of the spiritual life.

If you had asked me when I first came what I appreciated in Canada I would have said, "the natural beauties, the big cities, the better material life, the advanced education, and the better opportunities for young people." Now I know that these are not sufficient in themselves. My happiest and most satisfying moments are those spent in Bible discussion, and in searching the truth of God.

VACATION CHURCH SCHOOL AHEAD!

by MARTHA JONES

For many of us, in churches all across the land, summer has come to be synonymous with vacation church school: two to three hours on weekday mornings for two weeks. These hours, usually spent in the church building, have been well used and much has happened in the lives of thousands of boys and girls and the men and women who have been their teachers and leaders. However, since nothing is so good but that it can be better, there's no time like the present to take a fresh look at the persons, the purposes, and the possibilities that are open to us as we begin to make plans for this summer . . .

When are people free to become involved in activities at church? How many families are away some or most of the summer? How many children are involved in community or public school remedial or enrichment programmes? How many seem to have nothing to do during the long, hot summer days?

When are adults free to assume leadership responsibilities? Would mornings be best for them? What about afternoons? Or evenings? Or a combination?

In considering what Christian education in general and vacation church school in particular are all about, there seem to be two basic purposes:

— To help boys and girls, men and women to know God as Creator, Sustainer, and Father, and His Son, Jesus Christ, as Teacher, Redeemer, and Saviour.

— To provide opportunities for individuals of various ages to discover what such knowledge means for their lives.

Keeping these two purposes in mind, let's add another dimension: the wide variety of advantages that summertime offers to those who plan for Christian education. Certainly summer provides the perfect opportunity to use the out-of-doors, the world, if you please, as a laboratory for learning and, perhaps, even as a classroom. Schedules can be flexible enough to meet the needs of all who should be involved and to take advantage of special events and opportunities that may occur . . . The following descriptions show evidence of creative planning to meet the needs of boys and girls today.

Tuesday School

This school lasted for six weeks during July and August. Classes for children in kindergarten and grades one to three met on Tuesday mornings. Although each day began in classrooms in the church building, most sessions included an excursion of one kind or another: field trips to a farm and a city park, walks to enjoy a neighbour's flower garden and another's small greenhouse, and a visit with the park horticulturist. Fourth, fifth, and sixth graders were divided into neighbourhood groups of eight to ten children. Each group had one or two teachers and met from 5:30 p.m. to 8:00 p.m. in the home of a different one of its members. The children brought sandwiches, and the hostess mother provided milk and dessert. These groups took advantage of the evening hours to go exploring in their own neighbourhoods and even had a "backyard sleep-out" for star gazing . . .

Backyard School

This school was planned for children from kindergarten through grade six. Four backyards were classrooms — one each for kindergarten, primary, and junior groups and one for the under-four children of teachers. These children spent weekday mornings, for two weeks, living and learning in the out-of-doors which was much more comfortable than their hot, stuffy, unairconditioned church building, and they loved every minute of it. There was much less concern about getting paint on the "floor", for the paint came right off the next time the grass was mowed. Clotheslines hung with sheets or blankets made marvellous settings for dramatic presentations; fences blossomed out as art galleries; picnic tables soon became miniature museums. And, it was amazing how much there was to discover in a square foot of grass or of a flower bed.

The novelty of studying, worshipping, and working in new surroundings added a great deal to the eagerness with which children came each day, and come they did! Absences were almost nil.

Fortunately, it didn't rain during this school, but family rooms, carports, garages, and even kitchens and dining rooms can be used on rainy days. Alternate plans for such a day should be a part of preschool planning. Children might come prepared to take advantage of such a day, wearing raincoats, for example, and use the day to discover what rain does.

Churchyard School

This is a variation of the backyard school. Classes moved outdoors to use the spacious lawns of the church for their classrooms. Tents borrowed from the church's Boy Scout troop provided shelter from the sun and an occasional shower. Teachers found many ways to relate to their surroundings . . .

Co-operative School

Neighbourhood churches have long been co-operating to provide quality vacation church schools for their children. Now a new version has come to light that offers some exciting possibilities. One city church joined forces with a rural church to provide opportunities for children to see and compare two aspects of the world in which they live. The first week, the school met in the city. Using the church building as home base, the various classes took advantage of the things only a city can offer: museums, the zoo, the planetarium, a bakery, to name a few. The second week, the rural church became home base, and the groups explored vegetable gardens, fields of corn and wheat, a wooded area through which a small stream meandered, and a dairy farm. The school ended with an old-fashioned picnic for families. Those children shared experiences they won't forget.

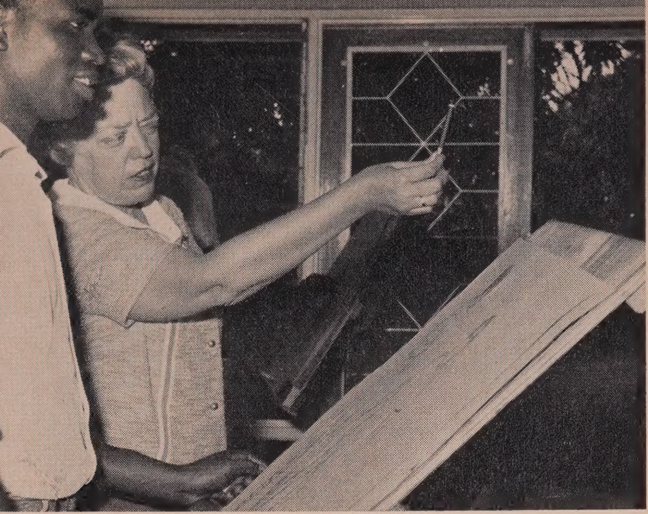
These are only a few of the many possibilities for making creative use of God's world as you plan for vacation church school. None of these seems exactly to fit your situation? Well, use your ingenuity and see what you can dream up that is tailor-made for your community and your children . . .

— Adapted from International Journal of Religious Education, Copyright 1968, Division of Christian Education, National Council of Churches. Used by permission.

SYNODICAL GIVINGS

JANUARY - APRIL 1968

	Objective	*1968*
Montreal and Ottawa	$ 81,240.00	$13,661.23
Toronto and Kingston	174,439.00	19,500.00
Hamilton and London	160,930.00	23,071.33
Manitoba and Northwestern Ontario	19,209.00	1,708.94
Saskatchewan	13,927.00	1,978.82
Alberta	21,869.00	2,784.35
British Columbia	21,736.00	2,852.08
	493,350.00	65,556.75
Individual Gifts		$ 1,642.29



At the Art Studio, a Zambian student receives instruction from his teacher, Miss Marjorie Murray, a Canadian who is a long time staff member of the Africa Literature Centre.

AFRICA LITERATURE CENTRE
KITWE, ZAMBIA

by MRS. J. M. BURNETT
Christian Literature Secretary

"The pen is mightier than the sword." No doubt most of us believe that this is true but what if you happened to be one who could not read any written message? Did you ever think what you would do if you wanted to bake a cake but were not able to read the recipe? Or if your child, or a member of your family, were ill and you wanted to give them some medicine but you were unable to do so because you could not read the various labels? What if your family were farming people and the man of the house wished to put some fertilizer on the fields but the instructions accompanying it were meaningless because he had never had the opportunity to learn to read even the most elementary reading material in his own language, much less ever attend school classes. And yet, 50% of the world's population are in this position — "illiterates". We who have so many privileges, take such things for granted and often fail to realize that we have a responsibility as people who "have" to share with those who "have not".

Is it any wonder that so many governments of the developing countries are placing literacy programmes as a "top priority" and are setting up many educational projects and initiating school systems in an effort to see that every person, whether young or old will have an opportunity to learn to at least read and write. The United Nations is giving tremendous assistance in this regard to any country requesting help with such a programme in an all-out effort to overcome illiteracy.

The Africa Literature Centre at Kitwe, Zambia, is one of the most outstanding examples of what exciting things can be accomplished in the literacy and Christian Literature field. At this centre, courses are given for the beginner, the advanced student and those wishing to enroll in a specialized area of training. Since its beginning in 1959, many Africans have been trained as writers, editors of publications and literature secretaries in particular. It soon became evident by the Director that an art studio was a necessity and so it was that one year later, courses in "Art" were begun in order that publications might have suitable African illustrations as a native artist can best communicate to his own people, through this media.

Mr. Bengt Simonsson is Director of the Centre and under his guidance and fervent dedication to literacy work, often to the point of exhaustion (he recently suffered an attack of malaria), the Centre last year had the most intensive one in its history. Facilities in dormitory space and class-rooms were used to absolute capacity and even the living room of Mr. Simonsson's home was used as a class-room. Instruction is given in many languages including four major ones, English, French, South African, German and the "Afrikaans". The Director reports that still the literacy problem in Africa paints a tragic picture and he could do with much more support both in manpower and financial assistance. Our Women's Missionary Society, W.D. makes a grant of $500 each year to this work and one of our missionaries said that if all the Literature Societies in Africa had to be closed, this Centre at Zambia should be the last one to be so affected because of the extremely worthwhile service it is rendering.

READERS ARE LEADERS

Readers are Leaders: so says the Centre, and Leaders are badly needed to aid the work of the Church. Teaching the media of communication through Christian literature is considered to be one of the most important aspects of the work of the Literature Centre and, after a fifteen-month course, students will have received comprehensive training in a number of skills, including how to produce material on a professional basis. Also it is a well known fact that when the printed word is accompanied by a picture, the message gets across much more effectively. An attractive cover can also sell a book or periodical much more readily. Picture illustrations are a must for Sunday School work and Bible lesson teaching, not only for children but also the adult new literate, in order to create reading interest.

Quite a new venture is the production of a trial edition of *You And Your Baby,* a book for new mothers, and the Zambian government is planning to publish about 35,000 copies of this book in its literacy programme. Mr. Simonsson reported that our gift paved the way for this trial edition including illustrations and he is waiting now to see how acceptable it will be to the African readers. At present certain restrictions in printing, etc. are necessary in order to serve the needs of the people, i.e. no book must cost more than eight cents (American currency), otherwise people cannot afford to purchase one. The books must be illustrated and, with more than 800 African languages, the magnitude of the task facing the staff presents an almost impossible one. However, plans have already been made by the staff, directed towards the completion of translating, writing and producing material in all of these languages in the next three years.

A Christmas Card Design contest each year has received wide interest and many excellent designs have been submitted, the winner of the contest receiving a prize of $100. The card designs are judged, produced and sold through the Christian Literature and Literacy Committee, New York, of the National Council of Churches. Quite a number of these are ordered by residents of Canada.

The Christian faith was taken to Africa some 100 years ago, but it is only in the last few years that work such as the Africa Literature Centre is doing has been attempted in an effort "to make sure that each church or denomination has at its disposal for its members a minimum amount of Christian literature in the right languages."

The more advanced students are now designing stained glass windows and a new method of producing windows is being taught in order that these might be much less expensive and yet have the appearance of real stained glass windows.

* * *

NEWS IN BRIEF

Australian Churches Will Aid Projects in 50 Countries

An overseas and development programme in 50 countries will be carried out by the Australian Council of Churches in 1968 at the cost of $465,000. Projects included are refugee service teams in Vietnam, Agricultural training programmes in India, Ceylon, Indonesia, Malaysia, and some African countries, and inter-racial and social justice projects in the USA, South Africa and Rhodesia.

The firm I work for

by the REV. FERGUSON J. BARR

At last I was homeward bound on the train after a lengthy and controversial meeting. I had just got seated, my coat hung up, and my newspaper opened when a man sat down beside me. After our tickets were collected and we found we were going to the same place, conversation began. "What firm do you work for?" he asked me in turn. I had already guessed correctly that he worked for one of the big corporations in our city. Then and there I decided to play a game for he seemed an amiable sort, and have him guess my line.

"Is it a big outfit?" he asked, after explaining with pride the number of branches in Canada, and affiliates around the world, his own firm has. I told him that we have outlets in most communities in Canada and are affiliated in most nations of the world. "What exactly do you do?" I told him that you might say I am in sales. My job is to train those with whom I am associated to become salesmen too. Of course that involves me in much personnel work, which I enjoy. However there is an increasing amount of paper work and internal management which was not part of the original plans of the firm. This bothers a good many of my colleagues. Some of them are changing their jobs because they sincerely feel that this kind of administration is frustrating the creative aspects of their work. He told me that they have people leaving too. It isn't so much wages (I gasped when he mentioned figures for men with less training than I had) for they are excellent. Rather it is that satisfaction and self-fulfillment seem to be lacking.

JOB BENEFITS?

"What about your job benefits?" he asked, "since we've mentioned wages?" I told him that in my travels I had heard very little discussion about them, almost as though it was a matter of conscience not to talk about them. Once in a while some brave person would break the convention and mention the matter, but not often. He replied that there was lots of discussion in his firm and then proceeded to list for me all the things they do for their employees. He mentioned the pension scheme which provides 50% of their average wage. He talked about how their medical and hospital insurance is paid. He was especially proud of how his firm cared for their workers in other ways. They have a clinic and medical personnel to give annual check-ups. They know education is a problem. They meet that problem not only by giving scholarships to extra bright students who are children of employees, but also they pay tuition fees of any university or college for all children who get a minimum of 70% in their final high-school year. His glowing tribute was that to him this seemed like Christian caring, although he supposed that some would call it enlightened self-interest. Unfortunately I couldn't glow on those grounds and I kept a discreet silence on detail just mentioning that we have a nominal pension and insurance but none of the rest.

JOB RIVALRY?

Thinking I might find a flaw in his "paradise" I asked him about job rivalry. He said there was lots of that, but that if you are competent and do a good piece of work you can move ahead. Grudgingly he admitted that there were dead-end jobs because the company was pretty highly stratified. I silently thought of a number of my colleagues who wanted to move, but could not, for there were no openings. He asked me whether the proposed law prohibiting discrimination by age in advertising would affect my firm. I told him that technically we do little advertising, but there is a prevalent idea that to be young means being 30 instead of being young in ideas and heart regardless of age. The new law wouldn't have much effect, though strangely enough, the impetus for the idea came from firms like ours.

Having gently prodded and getting little deflation of his pride which was beginning to irk me, I thought finally I had the weapon. I asked him how he liked belonging to a socialistic firm. "Socialistic? What do you mean?" he exploded. At great length he went on about the glories of free enterprise as the foundation of the economy and the giver of all the benefits that we enjoy today. He took pains to point out that his firm takes great pride in the contribution its products make to the welfare of the community. I countered by suggesting his firm pays lip-service to free enterprise and practises socialism in its concern for its employees, as expressed in its clinics and benefit policies. "What about yours? You are in the same category, aren't you?" I denied this charge, but admitted we have some of the same confusion. We are dedicated to the welfare of the individual, but somehow or another we encourage by default the employee to practice free enterprise in looking after himself.

WHAT FIRM?

Confused, my casual friend asked me again, "Just what firm do you work for?" By now I felt I should tell him and said it was the Church. Apologetically he replied, when he had recovered from the revelation, "I'm not much of a churchman, though I go fairly regularly, but I never saw things in this way before. Perhaps it is because I have never gotten involved. Here am I working for a secular, some would say, godless business, since religion is not supposed to be part of business, and finding that caring and business do mix for me as an employee. And there you are devoted to religion, and we who sit in the pews, who profess to care, are not even doing what our business teaches us about caring. "Why don't you quit?"

I thought about that before answering, as I had thought about it many times. I suggested that some would say we haven't the courage, or are prisoners of our training. But then I asked him to remember why men are quitting his firm. What was it? Job satisfaction and self-fulfillment despite all the benefits. Despite lack of benefits, these are good reasons for staying with my "firm". Further, everyone wants a Church, but no one has suggested as yet a real alternative to the congregation as the form of organization for training in all the service ministries in society. I then told him of an elder, whom I was thanking for a fine piece of work he had done, although the project had not been accepted by the congregation. He had said "Why don't we both quit?" After some moments I replied, "Bob, that would be giving up what we have believed in, wouldn't it?" I told him that some people had gone into other work, based on their convictions of how they could best care for people. I honour them in their ministry, but there still have to be those who minister to a fellowship which instigates and nurtures all the service ministries in our world today.

NO MORE IMPORTANT WORK

A provocative trip home! Recruitment is a matter of convictions for the recruited and the recruiter. My friend who sat in the seat could play his part by bringing to his Church the lessons in caring he was taught by his business. I could help by explaining the real satisfaction of the job instead of concentrating on its bad side. Above all, both of us, minister and layman, could do our bit by revealing in both word and deed our underlying conviction that there is no more important work for a man or woman to do than to be an instrument in the hands of God in the changing of the lives of people that they may in turn change the face of society.

* * *

Attention, deaconesses

A meeting of the Order of Deaconesses will be held at Ewart College on June 14 and 15. All designated Deaconesses, including a representation of non-active Deaconesses, have received notification of these dates. One of the main purposes of this meeting will be to formulate final plans for a Deaconess Council.

A true story from India.

Sobhiya

by MARGARET KENNEDY

The clinic nurses, Canadian and Indian, were busy with their patients on the verandah of the village house in Balkhar. "Here comes an oxcart with a sick boy in it," someone called out. Soon the oxen were unharnessed and from the cart came a young lad with swollen abdomen, the rest of him thin and miserable-looking. Along with him were his mother, a bright-eyed woman with a flashing smile, and a younger brother.

Thus the Christian group from Barwani who go out to serve in the villages became acquainted with Sobhiya and his family. The mother brought the cart regularly every week. Then the time came when they were able to walk the seven miles. They heard the name of Jesus, who He was, His love for them and how He could do for them now what their neighbours were seeking by pilgrimages to holy rivers, by their many observances and fasts. Belief was born in their hearts and this small family found Jesus to be their Saviour and Friend. At Christmas time, in the mango grove where all were gathered, Sobhiya, now looking much stronger, and his mother and brother were baptized.

They could not keep quiet of course. More and more of their fellow villagers came to visit in Balkar and the local evangelist was visiting their village, Jalkhan, regularly. Soon four or five families were prepared to be baptized. A group went and lived in tents just outside the village so that more intensive teaching could be given. Eventually some sixty adults and children became Christians. It was a joy to hear them singing even though the tune might not have been recognizable, and the three young lads who had been to school proudly sang from a hymn book.

That was seven years ago, and great have been the ups and downs since then. Sobhiya's mother, so bright, so seemingly clear in her faith, so keen to bring others to know, has left the village, run off with a married man. Sobhiya has tuberculosis in the hip joint and is completely immobilized, seeming to become smaller and smaller each time one sees him. He is propped high with hard pillows on his rope bed and often he is carried onto the verandah of a young tailor. He does the buttonholes and sews on the buttons for shirts and dresses. His young brother has all the burden now of the field or two they possess, and to make matters more difficult, the plough ox they bought on credit a year ago died before it was paid for.

Surely Sobhiya must be embittered, a new Christian, nothing but grief seeming to have followed his baptism! But no, one never ceases to marvel at that smile on his face, at the lack of complaints and grumbling, at the eagerness with which he listens to the Word. Now his friend, the tailor, wishes to be baptized with his whole family. In the next house is another young family but they have not yet come to believe. Will they come now when this year the head-man of the whole district, a wealthy Hindu, has threatened not to give credit and help to any who take the name of Christ? Dare to believe with us that God is using these very things to work out His purpose; dare to believe that this poor outcast village group, brought to know Christ through a young man now struck down in his prime, may be a light to lighten a whole district. And what will be the enlightenment? That God in Christ lives, gives strength, builds character, lends assurance, amidst the harsh realities of daily living; that it is in this battlefield that we become new creations in Christ.

HONORARY MEMBERSHIPS — 1967

Adamson, Mrs. W. H.
London, Ontario
Andrew, Miss Isobel
St. James, Manitoba
Armour, Mrs. Marshal
Maple Valley, Ontario
Bailey, Mrs. Dorothy
Guelph, Ontario
Basey, Mrs. A. B.
Vancouver, B.C.
Beamish, Miss Catherine
Kitchener, Ontario
Bissett, Mrs. Robt.
Goderich, Ontario
Blackburn, Mrs. Catherine
Toronto, Ontario
Boyd, Mrs. W. M.
Cornwall, Ontario
Brock, Mrs. James
Port Dover, Ontario
Brown, Miss Jean M.
London, Ontario
Cameron, Mrs. James R.
Cornwall, Ontario
Clark, Miss Margaret
Kitchener, Ontario
Compton, Mrs. Amy S.
Hamilton, Ontario
Corry, Mrs. James
North Mornington, Ontario
Cowan, Mrs. Hugh
Toronto, Ontario
Cruickshank, Mrs. James
Hamilton, Ontario
Davison, Mrs. C. C.
Hamilton, Ontario
De Carrol, Mrs. Marian
Campbellford, Ontario
Dobie, Mrs. A. B.
Chippawa, Ontario
Dubeau, Mrs. Bert
Wallaceburg, Ontario
Esler, Mrs. J. R.
Port Colborne, Ontario
Fife, Mrs. W. Scott
Hastings, Ontario
Forrest, Mrs. Robert
Stratford, Ontario
Geddess, Mrs. Adam
Port Elgin, Ontario
Good, Mrs. John
Teeswater, Ontario
Grant, Miss Olive G.
Toronto, Ontario
Hansen, Mrs. Carl
Acton, Ontario
Harper, Miss Mary G.
Bolton, Ontario
Harper, Mrs. W. T. L.
Willowdale, Ontario
Harvey, Mrs. John
Milverton, Ontario
Head, Mrs. W. J.
West Hill, Ontario
Heslip, Miss Cecelia
Ottawa, Ontario
Heslip, Miss Elizabeth
Ottawa, Ontario
Houston, Mrs. Wm. J.
Orillia, Ontario
Howitt, Mrs. J.
St. Catharines, Ontario
Hughes, Miss Winnifred
Strathroy, Ontario
Hunter, Mrs. E. H.
West Hill, Ontario
Jenkins, Miss Maryl
Toronto, Ontario
Johnson, Miss Margaret
Orillia, Ontario
Johnston, Rev. Agnew H.
Fort William, Ontario
Johnston, Mrs. Alice
Brandon, Manitoba
Johnston, Mrs. Deane
Brantford, Ontario
Kennedy, Dr. N. D.
Regina, Saskatchewan
Lawrence, Mrs. C.
Ottawa, Ontario
Leigh, Mrs. A. R.
London, Ontario
Logan, Mrs. Wallace E.
Howick, Quebec
Lowry, Mrs. Harold
Burlington, Ontario

Macpherson, Mrs. A. Gordon
Toronto, Ontario
MacVicar, Mrs. Margaret
Belmont, Ontario
Marshall, Mrs. A. C.
Regina, Saskatchewan
McCowan, Mrs. Ashley
Scarborough, Ontario
McCullough, Mary
Toronto, Ontario
McCune, Miss Hazell
Kingston, Ontario
McDonald, Mrs. J. R.
Appin, Ontario
McLean, Catherine
Toronto, Ontario
McLeod, Mrs. J. Douglas
Ottawa, Ontario
McMaster, Mrs. T. G.
Guelph, Ontario
McRae, Mrs. D. W.
Winnipeg, Manitoba
Merritt, Mrs. Mark
Wallaceburg, Ontario
Miller, Mrs. Fred
Owen Sound, Ontario
Munro, Mrs. J. R.
Fort William, Ontario
Nichol, Mrs. Murray
Atwood, Ontario
Nixon, Mrs. Freeman
Hagersville, Ontario
Ogilvie, Mrs. Walter
Ottawa, Ontario
Paterson, Mrs. Thomas
Toronto, Ontario
Paul, Miss Emma
Kingston, Ontario
Post, Mrs. Norman
Orillia, Ontario
Pye, Mrs. G. R.
Toronto, Ontario
Reid, Mrs. Mabel B.
Leamington, Ontario
Salinger, Mrs. D. S.
Montreal, Quebec
Sarjeant, Mrs. Stanley
Orillia, Ontario
Senior, Mrs. Margaret J.
Kinburn, Ontario
Sharpe, Miss Ida M.
Toronto, Ontario
Sinclair, Miss Jean
Owen Sound, Ontario
Smith, Mrs. D. R.
Toronto, Ontario
Snodgrass, Mrs. David
Vancouver, B.C.
Snyder, Mrs. T. H.
Fergus, Ontario
Sparks, Mrs. G. H.
Ottawa, Ontario
Stuart, Miss Alice
Hamilton, Ontario
Summers, Mrs. Alex. D.
Winchester, Ontario
Thompson, Mrs. Harry
Stirling, Ontario
Thomson, Mrs Arnold
Markham, Ontario
Tingle, Mrs. W. Gordon
Ingersoll, Ontario
Vance, Mrs. Jack
Listowel, Ontario
Veale, Mrs. C.
Woodville, Ontario
Webster, Miss Agnes
Montreal, Quebec
Webster, Mrs. Margaret
Midland, Ontario
Whale, Miss Mary E.
Toronto, Ontario
Wylie, Marion I.
Toronto, Ontario
Young, Miss Mary A.
Kinburn, Ontario

THE WMS AT WORK

Synodical Meetings

ALBERTA — "Behold, I make all things new", Revelations 21:5,6, was the theme of the annual synodical meeting held in Knox Church, Red Deer, March 7-9. Workshops, reports, discussion groups, and a dialogue—"To Inform, Inspire and Activate, those concerned in the Mission of the Church", were interesting and thought-provoking. Miss Mary Whale, Executive Director of Overseas Missions, participated in the synodical meeting and made a valuable contribution to the discussion.

BRITISH COLUMBIA — A "Fun and Fellowship" evening in the Chinese Church, Vancouver, was a delightful innovation to start off the annual meeting of the British Columbia Synodical, March 12-14. Following the smorgasbord dinner, devotions were led by the Rev. Andre Ng, then there was a singsong, skits by each presbyterial depicting workers from the overseas fields, and very humourous skits by the Chinese Young People and the Programme Planning Committee. St. Andrew's and St. Stephen's, North Vancouver, was the location for the other sessions. Highlights including stimulating workshops on the opportunities of "Opening Doors", a panel of young people on "how youth sees it, Christ and the Faiths of Men, on the campus and in their careers". Miss Mary Whale, Executive Director of Overseas Missions, tied it altogether by exemplifying that each of us, from the youngest to the eldest, can be Ambassadors for Christ, starting just where we are and reaching out from there.

Presbyterial Meetings

MOOSE JAW — Worship, presented by the delegates from various points of the presbyterial, formed an important part of the programme of the annual presbyterial meeting held at Knox Church, Weyburn. The theme address "What in the World" by the Rev. J. J. Morris, was followed by an interesting discussion. Reports of the work during the year were discussed and plans made to increase membership whenever possible. Announcement was made of the Synodical Leadership Conference, April 24-27 at Fort Qu'Appelle.

PRINCE ALBERT — Concern was expressed regarding the small number of children's groups. It was suggested by Mrs. G. A. Johnston, Secretary for Children's Groups, that mission rallies be organized in each congregation in the spring and fall. These rallies would be planned for one day and an opportunity given to instruct the children in the mission work of the church, as well as giving them a day of fellowship and Christian group leadership. Other reports were also reviewed and discussed, and a workshop on worship was conducted by Miss Dorothy Keller, Regional Secretary. Suggestions were given to help members in their own private worship and in planning for group worship. At the open meeting in the evening, Miss Ida White, missionary on the Bhil field in India, told of the medical work there, particularly the mobile clinics and famine relief. She asked for our prayers for the people and the church in India.

REGINA — This year a new and interesting idea was used at the annual presbyterial meeting held in First Church, Regina, to make reports live, and be remembered. Each secretary prepared a poster, which was in place at the beginning of the meeting, for all to see and study. Reports were printed and handed out to be read at the delegates' convenience, before the business meeting. Secretaries then explained the posters and answered questions at "report time" during the meeting. More information seemed to be gained by all, and reports better understood. The challenge presented in the address "The Church in our Day" by the Rev. J. J. Morris led to a discussion in which Mr. Morris asked the W.M.S. members to consider the inter-relationship of the W.M.S. with the total church programme. He asked that we particularly look at programmes to see if they are relative to all aspects of Christian Faith, including particular responsibilities in local communities, as well as in mission fields more distant, and in the whole area of human relations within groups. Many of the women entered into the discussion and all benefited by the free exchange of ideas.

Delegates enjoyed a session at the public library in Regina. Miss Eva Webb, Children's Librarian, conducted the opening worship and spoke on the topic "Books and Your Children." She stressed the importance of the proper kind of books and reading material for the very young children as well as the school age children. It is important that children start to read with books that are well written and illustrated. A large number of library books were on display to show the delegates what she meant. A nursery provided for small children, made it possible for young mothers to attend the session.

WESTMINSTER — This presbyterial also tried a different method of presenting reports at their annual meeting in West Point Grey Church. Reports were discussed in groups which made them seem shorter, but more informative and interesting. The evening session was lively and stimulating as Dr. R. Taylor, the Rev. C. Chambers, and Dr. I. Rennie gave their opinions of "Three Aspects of Women's Work", and the audience participated with pertinent questions.

* * *

Important Notice

ARE YOU MOVING?

attach label here

New address: ....
(Please print)

....

....

Send this notice six weeks prior to move to: Glad Tidings, 50 Wynford Dr., Don Mills, Ontario.

Your Prayers are asked

—for the people of Guyana. Pray particularly for the people in the Guyana Presbyterian Church. Pray that their leaders, as they assume responsibility in a newly autonomous presbytery, may be aware that God's Word is in life rather than in things. Pray that the Presbytery of Guyana may truly take its place in the Caribbean Assembly and in the nation of Guyana.

—for the Vindhya-Satpura Church Council (the Bhil Field, India) as there is seeking to understand how they may govern their own affairs within the United Church of Northern India.

—for all those responsible for planning Summer Camp programmes and for those preparing for leadership at Camp that all may work together for the good of those who will attend.

—for all groups as they prepare for the summer months that those months may be creative and prepare members for renewed activity in the autumn.

—for Mr. and Mrs. A. Beattie and Mr. and Mrs. F. J. Dickson, house parents of our Presbyterian Fellowship Houses in Winnipeg and Prince Albert, that they may be guided continually by Almighty God in their responsibilities and their dealings with the young people in residence.

—for the many young people from Canada and Overseas who find in our Presbyterian Fellowship Houses a "home away from home", that their spiritual needs as well as their physical needs may be well cared for.

OFFICERS' CORNER

Calling all Presbyterial and Synodical Literature Secretaries! — Those tired Literature displays! Would you send them back to the W.M.S. Book Room by July 1. The new ones you request for Fall '68 will thus have that "new look".

Treasurers! — Forward funds on hand.

Programme Committees of local groups — If your group plans from September to June, plans should be outlined for the year's programme.

BOOK REVIEWS

HAVE YOU HEARD? Four studies on Evangelism, available from the Board of Evangelism and Social Action, 50 Wynford Dr., Don Mills, 5c.

This little mimeographed booklet of 12 pages deals with responsibility for evangelism, the message, the medium of the message, and making our programmes and selves better mediums of the message. Each outline includes a Bible passage, explanatory notes, a set of questions for discussion and a concluding word.

INSTRUMENT OF THY PEACE by Alan Paton, G. B. Welch Co. Ltd., $3.75.

This devotional book written by the well-known author of "Cry, the Beloved Country" is based on the prayer by St. Francis of Assissi which is on the back of the Adult Membership card for the Society. The author uses scripture, quotations and prayer as he helps us look at our day and our hopes and fears. The challenging comments, thoughts and prayers of the author should move us to search our Christian life and actions.

MacGILLIVRAY OF SHANGHAI, by Margaret H. Brown, The Ryerson Press, $5.50

The author, herself a retired missionary of the United Church of Canada, has recreated for us the life and times of Dr. Donald MacGillivray with accuracy and deep feeling. From his early life in Bruce County, through Toronto University and Knox College, when he was challenged to volunteer for foreign service and was one of the first clergymen appointed by the Presbyterian Church to their North China Mission at Honan, until the closing chapter of his life, the author has portrayed for us the excitement, challenge and sacrifice of this devoted missionary.

As the author has said, MacGillivray was always a loyal Canadian. This book was published in centennial year and it was a fitting tribute to one who spared nothing of self, but gave of his all for the cause of Christ and His Kingdom in those early days. You will thrill to read again a story that refers often to our dearly beloved missionaries of other years such as Dr. MacKay and Dr. Goforth and others.

(G. Mary Hamilton)

* * *

New Language Every Eight Days

The Scriptures were published in 46 new languages last year and the total number of languages in which the Scriptures have now been distributed is 1326. It is significant that the Scriptures have appeared in as many additional languages in the past two years as in the first 18 centuries of the Christian era.

THE CHURCH IN THE WORLD

Churchmen See Hope For Nigerian Peace Talks

A "peace meeting" between both sides in war-torn Nigeria is a possibility, according to six leading churchmen who have returned from a visit to the West African territory and discussed their findings before the British Council of Churches. The men visited Nigeria as two delegations — one to the Federal area and the other to the breakaway Eastern Region now called Biafra. An official BCC statement said on their return: "The two delegations believe there may be a sufficient area for negotiation to make feasible a meeting of the two parties in the conflict to work out a new formula of association.

Nigeria-Biafra Negotiated Peace Urged By Vatican, World Council

In a joint statement issued simultaneously in Geneva and at the Vatican, the World Council of Churches and the Roman Catholic Church called for a negotiated peace in Nigeria. It was the first time the Catholic Church and the World Council, composed of 231 Protestant and Orthodox Churches, had jointly appealed to men of goodwill to unite their voices in prayer for the achievement of peace. "The Roman Catholic Church and the World Council of Churches unite in one voice," the statement said, "in a most urgent appeal to both contesting parties for an immediate cessation of armed hostilities in this sad conflict and for the establishment of a lasting peace by honorable negotiations in the highest African traditions."

Nigerian Leader Says Churches Are Misinformed On Civil War

Major General Yakubu Gowon, head of the military government of Nigeria, said in Lagos that he was "rather disturbed" by the "one-sided activities" of Christian Churches on the Nigerian civil war. In a radio broadcast, he replied to a recent request for a cease-fire issued jointly by the Vatican and the World Council of Churches. He said that churchmen asking for a cease-fire are "misinformed" about the war and that he believed the Biafran forces would take advantage of a cease-fire "to rearm and to prepare for a bloodier conflict". Referring to his proposed reorganization of Nigeria's four regions into 12 states, he said that the Biafrans could "make peace by renouncing secession and accepting the new states." If necessary, he added, the federal government would "press through to a final military victory."

Aid Resettlement of Lutheran 'Apartheid' Victims

The Lutheran World Federation's Commission on World Mission has allocated $250,000 to re-settle Lutheran church members who must move in South Africa because of the government's separate development" policy. "We were left with a most distasteful choice," Dr. Aske, director of the Department of World Mission said, "the choice of abandoning people in need or appearing to support the South African government's policy." He said the commission felt obligated to respond to the "acute human needs created by the government's inhuman policy . . . Population units have been literally dumped into uninhabited areas where there are no adequate facilities for community life."

Churches Issue Appeals For Relief In Vietnam

Christian Churches in Great Britain, the United States, Germany and the Netherlands are among the many bodies which have issued emergency appeals for funds to help victims of the accelerated war in Vietnam. Five agencies in Britain have joined forces in the Disasters Emergency Committee to raise funds on behalf of victims in both North and South Vietnam, regardless of boundaries or politics. By the second day of the drive, the fund had passed the £110,000 mark. And the Committee had already begun sending out authorizations to purchase relief supplies in Singapore and Saigon. In New York, a call was issued last week by the National Council of Churches for an immediate $50,000 from U.S. Protestant churches to aid the newly created refugees. Church World Service, the NCC's relief agency, had previously pledged $400,000 in 1968 towards Vietnam refugee aid through Vietnam Christian Service, Lutheran World Relief and the Mennonite Central Committee. The extra funds will be added to this total. In Germany, it was announced that the Evangelical Church in Germany and the Roman Catholic organization "Caritas" have issued an urgent joint appeal for funds to help victims in both parts of Vietnam. The funds coming to the Evangelical Church will be sent through the W.C.C. The World Council of Churches announced on February 15th an appeal for $500,000 in order to double the ecumenical aid programmes already going forward in North and South Vietnam.

State's Subsidy Total To Churches Unchanged

The President of the State Office for Church Affairs has notified the Reformed and Lutheran church leaders that the Hungarian government will pay an unchanged sum in state subsidy to both churches. Under the agreements made by the two churches with the Hungarian State in 1948, by the current year the sums to be paid would have been reduced to 25% of the initial totals. It was at the request of the supreme governing organs of the churches that the balance as extraordinary grant-in-aid was assured also for 1968.

'Mini-Uppsala' Announced by Danish S.C.M.

A 'Mini - Uppsala' is being planned for Christian young people throughout Scandinavia by the Danish Student Christian Movement. The conference is to be held in Haslev, Denmark, July 25-31, and will follow the pattern of the Fourth Assembly of the World Council of Churches. Participants will discuss the six section topics covered by the preparatory booklet for Uppsala '68. The conference will invite some of the WCC Assembly speakers and focus on the same theme — "All Things New". Some 500 young people are expected.

RFE Brings Church to Red Countries

In the continuing and often turbulent ideological struggle for the minds and souls of Eastern Europe, religion and faith often play a decisive role. To keep religion alive during periods of church silence or religious repression in some Communist countries, Radio Free Europe, a privately-financed American organization headquartered in Munich, plays a vital role. RFE regularly broadcasts 14 hours of religious programmes a week. In addition to regular religious programmes discussing church-state relations in the target countries, as well as religious news from abroad, RFE's Polish, Czechoslovak, Hungarian, Romanian and Bulgarian language departments prepare special programmes for such occasions as Christmas, Easter, Hanukah, Yom Kippur and All Saints' Day.

Ecumenical Radio-TV Advocated In India

Protestant and Roman Catholic representatives in India formed a joint committee to plan ecumenical action in radio and television programming. The committee was established at a meeting in Jabalpur, sponsored by the Christian Association for Radio and Audio-Visual Service (CARAVS), at which delegates discussed the place of radio and TV in the missionary structure of churches in India. Protestants in India have about 20 recording studios producing 65 hours of weekly programmes in English and eight in Indian languages. The Indian Catholic Church hopes to enter the broadcasting field this year. The Protestant - Catholic broadcasting venture would include exchanges of studio facilities and programmes, and joint training projects. Broadcasting is a government monopoly in India. Consequently, Protestant programmes are recorded and sent to Manila or Addis Ababa, where they are beamed back to India. Catholic programmes would be sent to the Catholic Radio Veritas in Manila for broadcasting to this country.

Industrial Missions Now Part of Church Life

Experimental Christian ministries in Asia "have proved their worth and can no longer be regarded as peripheral", 60 industrial and urban mission officials declared in Bangkok. They cited lay training institutes, the academy movement, urban and industrial missions, and other forms of church-world dialogue as among the present and emerging forms of church life.

Next Steps for E.A.C.C. Mapped by Assembly

It is important for the climber to watch the summit of the mountain, but equally important for him to see where he will step next, King Bhumiphol Aduldej of Thailand told an Asian church leader last week. His words proved to be peculiarly appropriate. This Assembly of 300 church leaders, representing Anglican, Protestant and Orthodox churches in 16 countries, was essentially a practical working out of ecumenical goals which have stimulated thousands in the 10 years of the East Asia Christian Conference's existence. In concrete terms, the Assembly:

- Established procedures for the sending and receiving of Asian missionaries serving in Asian countries other than their own (some 200 persons).
- Acted to provide Asian churches with the technical assistance they seek to evaluate their resources and plan the best possible use of them.
- Accepted the importance of a strategic approach to the development of industrial urban ministries and the work of laymen serving abroad.
- Planned for the continued and expanded operation of Asian Christian Service, the E.A.C.C.'s relief agency in Vietnam.
- Proposed a major meeting between Conservative Evangelicals and other Christians, probably in 1970.
- Moved to stimulate further the life and witness of the Christian community to the academic world.

One of the most important long-term decisions made involves creating an E.A.C.C. Mass Communications Development Fund. The Fund will provide for Asian churches the means to expand radio, television, literature, film and news dissemination.

THE NEED IS DESPERATE IN NIGERIA/BIAFRA

Millions of families are living on one cup of food per day.

The cost of sending medical supplies and food is high, but the need is extreme.

Your immediate help is needed. We urge you to be generous.

Send contributions to The Committee on Inter-Church Aid, Refugee and World Service, 50 Wynford Dr., Don Mills, Ont.

Used clothing, particularly summer clothing for women and children is also needed, as well as plastic baby bottles, diapers, towels and sheets. These should be sent, in small parcels, directly to Christian Council, P.O. Box 2838, Lagos, Nigeria.

In Remembrance

Name	Church	Presbyterial
Mrs. B. Duffy	Caven, Bolton	Brampton
Mrs. W. Edgar Robertson	Knox, Milton	Brampton
Mrs. Charles Debeau	St. Andrew's, Prescott	Brockville
Mrs. V. H. Peardon	St. Andrew's, Windsor	Chatham
Mrs. S. T. Watson	First, Edmonton	Edmonton
Mrs. Roger McLachlan	St. Andrew's, Lancaster	Glengarry
Mrs. D. S. Jackson	St. Andrew's, Hespeler	Guelph
Mrs. Christina Goldie	St. David's, Hamilton	Hamilton
Mrs. Isabella Hill	St. David's, Hamilton	Hamilton
Mrs. H. T. Willis	St. John's, Grimsby	Hamilton
Mrs. Mack Murchison	Knox, Glenarm	Lindsay
Mrs. Dickson Hall	St. Paul's, Peterborough	Peterborough
Mrs. Katie Shrier	West Adelaide, Kerwood	Sarnia
Mrs. Dorothy Boyd	Parkview, Saskatoon	Saskatoon
Mrs. Harold Watson	Knox, Normanby	Saugeen
Mrs. Thomas Douglas	First, New Westminster	Westminster
Miss E. W. Filmer	Kerrisdale, Vancouver	Westminster
Mrs. Edward Oliver	West Point Grey, Vancouver	Westminster
Mrs. Jack Mather	West Point Grey, Vancouver	Westminster
Miss Jessie Gellatly	St. Andrew's, King City	West Toronto
Mrs. Sophia Craig	Chalmer's, Toronto	West Toronto
Mrs. Isabella Devenney	Knox, Selkirk	Winnipeg
Miss Christine Smith	Knox, Selkirk	Winnipeg
Mrs. Mary McBride	Knox, Selkirk	Winnipeg

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MUNSHI

HELP! HELP!

"1½ cups bran, ½ teaspoon soda . . . oven at 400°", I checked off, automatically tossing ingredients into mixing-bowl. Overhead the Napoleonic wars raged once more as the Junior Partner and his clarinet fought it out before "The Great Gate of Kiev."

"1 egg", I added, wincing as the cavalry charge screeched to a final crescendo. "Now where's the beater?"

"Brr-rr-h!" from the telephone in the hall, loud in the momentary cessation of hostilities on the Russian front upstairs.

"Oh, dear! J.P., get the upstairs phone, will you? 1 cup milk . . . ½ cup cut-up dates . . ."

Sounds of an opening door . . . and the "Great Gate" fell against the stair-rail with bone-rattling impact!

"J.P.! What on earth?"

"Fell over my feet, Mom. It's for you. It's Pheme Balmain. She's in a flaperoo."

"Mrs. Balmain to you, young man. In a flaperoo?"

"O, Mom, you know what I mean. She's perturbed . . . How's that? Something about a Home Helper, and you calling her."

"Oh, dear, so I did. Look, J.P., you put the batter in the muffin-pan and pop it in the oven. And don't touch that chocolate cake. It's for Evening Auxiliary refreshments tonight."

"O, Mom, couldn't you take the muffins? Growing boys need chocolate cake."

"That'll do, J.P. Just get those muffins in the oven," said I bustling to the phone.

"Hello, Pheme, I'm sorry that . . . " I began, hastily moving the receiver from too-close contact with my ear. Pheme's voice is at any time several decibels above most women's, and moments of agitation produce some stellar effects. With a sonic boom, she cut in, "When I got home from the A & P, there was a message on the telephone-pad, 'Mrs. Moonshine wants you for Home Helper.' I figured it must be you who called."

"When you marry the man, you learn to live with the name. I just wanted to ask . . . "

"If I'd be a Home Helper?" Hastily I moved the receiver outward another inch . . . "Five kids . . . and could I be a Home Helper? Look, Munshi, you can write your name on all my furniture, Bunty's got the measles, the washer broke down, the baby's teething and Ted's coming up for President of Kiwanis next month. Now could I go to anybody's home and help them when they come out of hospital? I need a Home Helper myself."

"No, no, Pheme! That isn't what I meant at all."

"Mom," from the kitchen, "this stuff fills only eleven holes."

"Take some out of the others and fill it up. No, not you, Pheme. I was just talking to J.P. No, this Home Helpers is a different thing from what you're thinking. You know that Nan and I belong to the Women's Missionary Society in our church. We'd like you to belong too, but we know you haven't time for meetings. Neither have Marg Smith nor plenty of others. But we feel that many women who are too busy, or who aren't joiners, still think . . . get out of those raisins! Not you, Pheme, just J.P. again. Where was I? Oh, yes, we feel there are women in the congregation who are interested in Christian mission and would support it even though they can't come to meetings. These are the people we want to add to our Home Helpers. Our Home Helpers have been part of our W.M.S. for a long time, but usually they have been our own members who weren't able to come to meetings any longer. We've talked it over, and we think every woman is really mission-minded, whether she wants to admit it, or not."

"Well, I'm not so sure," boomed Pheme. "A lot of women say . . . Tell that child to get back into bed. Sorry, Munshi, it's just Bunty getting up and around. These kids! What I was going to say was that a lot of women, and I'm not too sure I'm not one of them, don't believe in overseas missions."

"Ted's Kiwanis Club supports a Korean orphan," I reminded her.

"Yes-s-s, but there's a difference."

"Not deep down, Pheme. They just don't call it what it is. I still think that women feel a kinship with women and children all over the world and want to help them. Our Society works overseas with women and children, you know . . . in schools and hostels, and in hospitals too, though they'd rather come to the medical vans. Not any more is it just telling them about Christianity. It's living and acting it too."

"Well, if it were in Canada. Look at all the kids . . . you're wearing too much lipstick" (with rising decibels). "Not you, Munshi. It's our Twiggy."

"Twiggy? I didn't know you had a Twiggy."

"Well, at the moment we have. She's not answering to the name of 'Isabel' just now. Now, if it were in Canada . . . "

"Oh, yes. In Canada we work in the downtown areas of Toronto, Winnipeg and Montreal, with children and young people. Your children and mine are lucky. They have yards to play in, and holidays at the lake in summer."

"I have," trumpeted Pheme, "to be an octopus to hang on to them there."

"But they aren't condemned to city streets, nor to crowded homes with no facilities for activities to use up their 'up-and-at-it.' The W.M.S. has Flora House in Winnipeg for the downtown children in the neighbourhood, with clubs and hobby classes . . . they sing like larks too, and in Montreal two of our deaconesses work at Tyndale House, a settlement-house in a crowded area. Then there are residences in Winnipeg and Prince Albert for young people coming to the city, Indian young people and students from overseas. I know that you wouldn't have them going to just any sort of rooming-house. Suppose your kids were just starting out in the 'big city' where they knew nobody. These residences are more than just buildings. They have a house-mother and dad, and are as home-like as possible. You can't hold it against them that they are run with a Christian background."

"No-o-o, I can't. Big cities terrify me, and I've been around a lot longer than those kids. Well, I wouldn't mind standing behind something like that. When will I give the money, if I don't go to the meetings? I'd like to know something about how it's used too. Does that make me sound grudging?"

"No, we want you to know. I'll give you a 'wee bit' mite box, in Presbyterian blue. It'll match your kitchen. You just drop into it as much as you like. Then I'll come around twice a year and collect. I may even have an afternoon tea for mite-box holders. In between times I'm going to write letters to all the Home Helpers telling them about our meetings and the work of the W.M.S. Then we always invite our Home Helpers who can do so to come to the suppers before our two Thankoffering meetings, Thanksgiving and Easter, so you'll get an invitation."

"At Thanksgiving we always close up the cottage. Easter . . . well, it depends on when the holidays come. However, Mother needs a night out sometimes, so I'll try to come sometimes . . . on the W.M.S., not on the town. You know, Home Helpers isn't what I thought it was at all."

"Well, actually, we thought once of calling them 'Associate Members', but the name 'Home Helpers' somehow stuck. Sniff! SNIFF! Pheme, something around here is burning! I've got to go!" (rising decibels on my part). Sniff! SNIFF! SNIFF!", and a hurried flight kitchenward.

"Mom," said J.P. "look at the rocket model in this magazine. Groovy, eh?"

"O, J.P.! The muffins! Look at them! You forgot to turn down the oven. Help! I need a Home Helper myself."

"I don't," comforted J.P. "like muffins anyway," as he departed to resume the wars.

Is there someone you know who would enjoy reading this issue? Why not loan your copy to her?

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"NEW FORMS OF MISSION"

is the study theme for 1968-69

Widen your world — learn about some of the new techniques and concepts that are giving fresh excitement to mission outreach.

BACKGROUND READING

Adult

MANDATE FOR MISSION by Eugene L. Smith ($1.75) helps us look at the changes that the author suggests are making anyone over 25 years of age a stranger in his own country. This interestingly written book challenges readers to discover the power which could make us more effective instruments of "mission" in today's world.

VENTURES IN MISSION by Paul O. Madsen ($1.50) describes many new forms of mission and encourages us to experiment to find forms which will help us reach out to others with the "good news".

Teen-Age

HOW I BECAME THE WORLD'S STRONGEST 96½ POUND WEAKLING by Kenneth F. Hall and D. P. McGeachy III, Friendship Press, 1968 ($.75). Novel, humourous, sometimes touching, and always human, this booklet combines creative writing and cartoons in a presentation of what it means to be involved in mission. For teenage youth.

Children

WHATEVER HAPPENED ON PEONY STREET? by Lois Horton Young ($1.75). In 12 frontier mission settings around the world — all the way from North America to Hong Kong — children will identify with the Church's outreach in settings and situations such as summer camps, a nurse in a children's hospital, a ministry to boaters, at truckers' rest and elsewhere.

Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

JULY-AUGUST 1968

GLAD TIDINGS

"... ambassadors for Christ ..."

News and reports of Council meeting May 27-31, 1968

GLAD TIDINGS

July-August 1968

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Helen C. Proudfoot, B.A.

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"Entrusted with A GLORIOUS TASK"

In the opening address to the Annual Council Meeting of the Women's Missionary Society, W.D., on May 27, Mrs. H. Howard Black challenged women to be involved, concerned, and to act as Christian persons in today's world.

Mrs. Black is a Vice-President of the World Alliance of Reformed and Presbyterian Churches and has visited and studied church work in many countries of Europe, South America and the Far East.

In reading three passages from St. John's Gospel: John 4:7-26 — Jesus and the Samaritan woman; John 11:20-29 — Jesus and Martha at the time of the death of Lazarus; and John 20:11-18 — Jesus and Mary Magdalene at the tomb, Mrs. Black pointed out that in the days of the New Testament Jesus wondrously chose to reveal some of his greatest thoughts to women. As Mary "sprang to her feet" when Martha told her the Master had come, we too are called by Jesus to spring to our feet.

The New Testament tells of many women who found fulfilment in service to Christ, said Mrs. Black. Many of these women who opened their homes as a meeting place for the early church are nameless, but the Church was kept alive by the nameless ones — the ordinary people. Through the ages, the ordinary people have carried the load. We are the ordinary people today.

Women in churches across the world, she said, are freer to act in any situation of need than is the more strictly structured church. Today women are going from one land to another, from one city to another, and one home to another, in mission. They are meeting together in Bible study, prayer and fellowship, equipping themselves for leadership. Women around the world share in a desire to serve — to be ambassadors — to be entrusted with a glorious task. She closed with this prayer by Christine Testa of Holland "O Lord, help us to be loyal, courageous and faithful for these are the only days we have."

- There are over 100 member churches in the Department of Women's Work of the World Alliance of Presbyterian and Reformed Churches.

AMBASSADORS IN THE MIDST OF VIOLENCE

Violence has struck again! Senator Robert Kennedy is dead, struck down much as his brother President Jack Kennedy was struck down four and one-half years ago.

A few weeks ago we mourned the death of Dr. Martin Luther King, Jr., also a victim of an assassin's bullet. Our hearts bleed for the families of these dedicated men, and for the nation to the south of us. We wonder what anyone can hope to accomplish by such acts.

It is indeed a difficult time to be "ambassadors for Christ." While the Women's Missionary Society, W.D. held its annual council meeting and discussed the changes affecting "mission" in the world, Nigerians and Biafrans, many of whom are Christians, were still killing each other and unable to agree on terms of reconciliation. In Vietnam, innocent people still suffered and died. One person each minute of the day was dying from hunger. Millions of children were being born into poverty. Meanwhile, university students, products of our affluent society, rioted in France, Germany, Italy and as close to home as Simon Fraser University in B.C.

Many young people are rebelling against the "system". Does change have to come by revolution and violence? If so, what will it be like under "their system"? Governments arising out of violent revolution in the past have been far from ideal.

In this twentieth century, when mass communication has brought the problems of all God's creatures to our doorstep, we can no longer avoid accepting some responsibility for the ills of the times and the sufferings of others. We need more than ever before to seek guidance and strength from God as we face the days ahead.

LET'S BE PRACTICAL

If we really want to solve the ills of society, let's be practical, let's get at it!

Six hundred people attended a conference in Montreal recently to look at the problem of poverty. On the positive side, it was thrilling to experience a feeling of oneness with the Roman Catholic delegates. We found many men and women brought up in the RC tradition thinking very much as we do about our responsibilities as Christians. We found that our opinions were respected by them as we found ourselves respecting theirs.

The conference, however, was a frustrating experience for many, perhaps the most frustrating for the idealists who made up the bulk of the delegates. So often we "church" people seem to sit around and talk about a problem. In Montreal we did listen to what some of the "poor" had to say. But there seemed to be a feeling, at least in the group I was in, that the fellow out there — the one with the power — is largely to blame for the ills of society today.

Looking back now at all that was said there, I say "Let's be practical." Let's do something about the situation where we are.

At the same time, I wonder why the fellow out there — specifically the businessman and the politician — was not invited to participate in the conference. In most cases that fellow is a smart human being with special talents. He knows how to get things done. He doesn't sit around talking about what should be done. He gets at it, swings the deal, takes the risks, — sometimes the plan fails but more often it succeeds because he has learned from experience. He can recognize a problem and he has trained himself to tackle problems without delay. He's a practical man. Why assume that he isn't interested in the ills of society? We could have done with his help at the conference in Montreal.

What about your community and your church? When you have conferences and study groups, when you look at the needs in your community, whom do you invite? Let's hope it isn't just the idealists. The successful businessman and the politician may surprise you with their keen interest and concrete ideas on how to tackle a problem. They may even help translate the idealists' ideas into action.

HUMAN RIGHTS

The United Nations has declared 1968 the "International Year for Human Rights." What has been accomplished so far? What will be accomplished in the few months remaining? What are we doing about it as individual Christians?

Jesus taught by word and example that he was very deeply concerned for his fellow man. Jesus showed particular concern for the outcast, for the wrongly accused, for the poor, for the sick. His teachings tell us there are two great commandments, love God and love your neighbour.

Jesus did not turn away the outcast from society — the tax collector, the leper, the prostitute. He did not ask that those who followed Him must be respectable, well-dressed, well-groomed. He asked only that His followers believe in Him.

Are we opening our doors to our neighbour? Not only our church doors, but the doors of our hearts? Are we concerned for our fellow human beings?

As Christians, we can truly celebrate Human Rights Year by letting Him into our hearts and minds — "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

— H.C.P.

What is Ewart College?

EWART COLLEGE IS:

a residential college for the training of missionaries, deaconesses, and other professional church workers.

EWART COLLEGE OFFERS:

a 3-year course in Theology, Christian Education, and related disciplines, for high school graduates.

a 2-year course for graduates in Arts, Education or nursing.

EWART COLLEGE HAS:

attractive, modern, residential facilities for Ewart College students and some University students.

a fine location on the University of Toronto campus, close to all cultural and educational facilities in central Toronto.

EWART COLLEGE GRADUATES:

work as deaconesses, directors of Christian Education, city, presbytery, and synod workers.

work as teachers and nurses at home and abroad.

IF YOU WISH TO

serve a crucial role in the changing pattern of ministries of the Presbyterian Church in Canada.

MAYBE YOU SHOULD INVESTIGATE EWART COLLEGE?

Write to: The Principal,
Ewart College,
156 St. George Street,
Toronto 5, Ontario

EWART COLLEGE
Graduation 1968

"I am a Debtor" was the title of the address given by the Rev. H. Douglas Stewart, B.A., D.D., minister of Knox Presbyterian Church, Ottawa, at the 1968 Graduation service at Ewart College, held in Knox College Chapel, May 2. Dr. Stewart spoke of the indebtedness which the graduate in today's world must surely feel when she realizes the expenditure of time, energy and love that has gone into her education. The indebtedness is not repayable by a casual I.O.U. Rather it involves awareness of the goodness of God and a desire to serve Him. Those present will not soon forget Dr. Stewart's clear call to the service of Christ and His Church.

Miss Agnes Roy, Chairman of the Board of Ewart College presided. The Rev. F. N. Young, minister of Knox Church, Georgetown, conducted the service of worship. Ewart College Choir under the direction of Mr. Henry Rosevear, F.C.C.O., F.T.C.L., sang the anthems, "Teach Us, Good Lord" (Leonard Blake) and "Pilgrim's Song" (P.I. Tschaikowsky).

Miss Webster introduced the graduates and gave a brief review of the year's work using the first letter of each graduate's last name to give emphasis to certain phases of Ewart College life — curriculum, residence, study, training and help. Miss Webster reported that 18 students were enrolled in Ewart College courses during the academic year 1967-68. The remainder of the residence was completely filled with students enrolled in various faculties of the University of Toronto; among them were students from Formosa, Hong Kong, Japan, India, Iceland, Thailand and Trinidad. Two students who were enrolled in special courses at Ewart College this year deserve mention — Miss Anna Cheng from Yilan, Taiwan, and Miss Young Ja Shin from the Korean Christian Church in Tokyo, Japan.

The presentation of the Gold Pin of the Order of Deaconesses was made by the Rev. Dr. R. K. Cameron, Convener of the Committee on the Order of Deaconesses, to Miss Athalie Read in recognition of her completion of 25 years of service. The pin was accepted by Miss Mary Whale, Director of Overseas Missions, since Miss Read is presently serving the Church in Guyana.

1968 GRADUATES — Three-Year Course Diploma

KAREN CHITTICK, of St. James Church, Long Branch, Ontario. Karen received the Canadian Bible Society Scholarship, awarded to a member of the graduating class showing special ability in the reading of Scripture.

PATRICIA RIVETT of St. Paul's Church, Banff, Alberta. Patricia received the General Proficiency Award for the second highest standing in, the graduating class, and the Leonie Pirch Award, for a member of the graduating class under appointment by the Women's Missionary Society, W.D. She has been appointed to Assiniboia Presbytery.

SHEINA SMITH of Greenoch, Scotland, and a member of St. Giles Church, Ottawa. Sheina received the Katherine A. Gray Scholarship, for the student in the graduating class who completes most satisfactorily a special project in the field of Missions. She plans to do further study before undertaking a Church appointment.

HEATHER TOURANGEAU of First Church, Pembroke, Ontario. Heather received the General Proficiency Award, for the highest standing in the graduating class, the Alumnae Scholarship, provided by the Alumnae of the College, for the student in the Three Year Diploma Course with the highest percentage in Biblical Courses, and the Muriel Jennings Gray Scholarship, for the student in the third year with the highest percentage in Christian Education subjects. She has been appointed to Indian work in the Presbytery of Prince Albert on the staff of the Women's Missionary Society, W.D.

1968 GRADUATE

Two-Year Course Certificate

RUTH HUNTER, Reg. N. of Victoria Church, Sault Ste. Marie, Ontario. Ruth received a General Proficiency Scholarship (the Ailsa Craig Scholarship). She plans to take further study in Public Health before undertaking a Church appointment.

Other Scholarships

General Proficiency Scholarships in the second year of the Three Year Course were awarded to Jessie Horne of St. Catharines, Ontario, and Jean Clarke of St. John's, Newfoundland. These two girls shared the Gwendolyn Langford Memorial Scholarship, for the student with the highest percentage in Missions Courses, received through the WMS auxiliary of Drummond Hill Presbyterian Church, Niagara Falls, and the Evelyn B. and Donald B. Cram Scholarship, for the student in the second year with the highest percentage in Christian Education subjects.

In the first year of the Three Year Course, General Proficiency Scholarships went to Victoria Pollock of Willowdale, Ontario, and Danna Draper of Yorkton, Saskatchewan. Victoria also received the Isabel Ross Memorial Scholarship, for the student in the first year with the highest percentage in Christian Education subjects.

In the first year of the Two Year Course, General Proficiency Scholarships were received by Joy Randall of Cobourg, Ontario, and Shirley Pratt of Campbellton, New Brunswick. These girls also shared the Jennie and Bell Hossack Memorial Scholarship, for the first year student having the highest percentage in practical work, received through the WMS Auxiliary of Knox Church, Embro, Ontario.

The Elizabeth Scott McKay Memorial Scholarship, for the student of any year who is deemed to have made an outstanding contribution to the community life of the College, was awarded to Lynda Hoffos.

Graduation diplomas were presented by Miss Margaret Webster, Principal, scholarships by Miss Ada Adams, Dean, and Miss Irene Dickson, Lecturer and Administrative Assistant.

The Rev. Shirley Jeffery

TAKES UP DUTIES AT ST. PAUL'S, ENGLEHART, ONT.

Although Shirley Jeffery is not the first woman to graduate from Knox College, she is the first to be ordained to the ministry of The Presbyterian Church in Canada. The ordination took place in the Presbyterian Church in Appin, Ontario, on May 29. Shirley has now taken up her duties as minister of St. Paul's Presbyterian Church in Englehart, Ontario.

Raised on a farm near Appin, which is thirty miles southwest of London, Ontario, Shirley and her family led a simple life. She says, "There never was much money and we found our fun in simple pursuits." From childhood, she loved nature and showed a keen sensitivity to animals and people.

In public school at Appin she skipped three grades, and consequently was only 16 when she graduated from high school. "I was told that I was too young to go to teachers' college," Shirley tells us, "so I took another year in Grade 13 (took more subjects and dabbled in commercial)."

In September 1957 she enrolled in Teachers' College in London but took ill two months later and upon her recovery went to work for an insurance company until the following September. She feels this experience gave her a little insight into the business world and encouraged her in her relationships with people. She learned further how to get along with people during the next four years while teaching in St. Catharines and living with two other girls.

In both Appin and St. Catharines, Shirley was active in the YPS and WMS and one day her minister, the Rev. C. D. Henderson, asked her if she had ever considered being a missionary or doing church work. Quite astonished by the question at first, Shirley began to think about it and to make enquiries.

While teaching she had been taking university subjects toward her B.A. degree and in the fall of 1963 enrolled at the University of Western Ontario for her final year.

"While I was at University I was confronted with many young people who did not take the Christian faith seriously," Shirley says. "As I questioned them about their attitude, I found that many of them had been in the Church but the behaviour of church members had been the initial spark which they claimed caused their withdrawal. I was very sad to hear this. These young people had done much thinking and would often question my faith. I found that the Philosophy of Religion course made me question my own faith often too. It was a year of real questioning."

The next year Shirley entered Ewart College and took the two-year course, spending her summers at Camp Geddie in Nova Scotia. There were several big decisions. First, coming to Knox College in September 1966 and then the decision to gain experience in Canada rather than apply for an overseas appointment immediately, and this spring, encouraged by her classmates, Mr. Henderson, and others, the decision to seek ordination.

"I feel that the Holy Spirit has been leading all along the way and I am looking forward to my appointment at Englehart and Tomstown in Northern Ontario," Shirley told us.

Being a minister is a great responsibility, and Shirley says she feels very inadequate to handle this trust that God has given to the ministry of His Church. Having said this, she adds, "However, I know that in His strength, with prayer from our congregations, from friends, and from Church people across Canada, His work will be carried on in spite of the weaknesses of his people."

IT HAPPENED . . .

Worship Services Point the Way For Ambassadors for Christ

A fresh approach brought inspiration to Council delegates at the worship services conducted by Louise Reith. A variety of translations of the Bible were used as well as some new hymns, a tape of Nigerian singers and a drama on women in the early Church. The worship centred on the theme "So we are ambassadors for Christ, God making His appeal through us." (2 Cor. 5:20)

"Ambassadors for whom?" asked Miss Reith the first morning, and we were brought face to face with what it means to be an ambassador, that to be an effective interpreter it is important to know the One we represent, and the privilege and responsibility which is ours as ambassadors.

"Ambassadors — as a Christian Group", the sub-theme on Wednesday morning, was illustrated through the use of a discussion between four women in Corinth in the first century A.D. These women read a letter from Paul and through it were brought to the sobering realization that Christ is depending on them, on their congregation, their group to interpret Him to others. So it is with us.

Following this we looked at "Ambassadors — as Individuals." God depends on us as individuals to interpret Him to others and by means of a responsive reading we focussed our attention on particular individuals, from Abraham and the Old Testament prophets to the faithful of the present day — those who are willing to be used and whom God has used to interpret Him in the world.

"Ambassadors — Where?" Into all the world, wherever men live, this is where we are compelled to serve God in the mission of the reconciliation of the world. The accent in St. John's Gospel, Miss Reith reminded us, is in the fact that Christianity is a way of life in the world not a renunciation of the world. "Christ is the Lord! . . . the Lord of all our life," we sang, using the music and words of a hymn from the 1968-69 mission study packet.

Women Urged to Visit Senior Citizens

Hospital authorities are now realizing that there is great therapeutic value in hospital visiting, said hospital visitor Mrs. D. F. Hazell. Hospital visiting hours have been extended at Riverdale Hospital in Toronto, where there are many elderly and chronic patients.

Lillian Reay, who works among senior citizens in Toronto, in speaking of the large numbers of people in nursing homes today, said they could so easily become the forgot-

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ten people. She said we should recognize the needs of all age groups, but at the same time not neglect the senior citizen. There is a great deal of loneliness among these people, and especially on the part of those who have no family to visit them. She told of a programme she has started to get more lay people involved in personal visitation. It is important that the same person go on a regular basis, because confidence is then built up and the visitor takes the place of a family. Lay people are beginning to do this kind of visiting.

Sunday services are also appreciated by elderly people in hospitals and nursing homes, according to Mrs. Hazell and Miss Reay. They told of handicrafts done by some patients and of their delight when they find their work is appreciated and needed by someone.

Canadian Christians Abroad

Canadian Church members who work overseas can perform an effective ministry as they go about their day by day activities, said the Rev. Donald Powell. He said there are 100,000 Canadians working overseas at the present time, as well as many Canadians travelling as tourists.

Full-time missionaries will always be needed, but we also need laymen who are going abroad with special interests, said Mr. Powell. He pointed out that this is not a new form of ministry, for the early church was established in the Mediterranean world by laymen of many occupations.

Four points to "Winds of Change"

There are four points to gauge the winds of change today, said the Rev. Roger Talbot: (1) the youthquake — importance of Christian education of youth — we must be awake to the needs of youth; (2) churches of the world coming of age — these churches now want to make their own decisions in their own way — somehow we must prepare them and support them; (3) reality of secular society — society is no longer guided by Christianity — missionary is no longer in a privileged position; (4) mission without missionaries — mission is carried by church members — laymen now have potential impact on society far greater than professional missionaries.

- Love, best wishes and greetings from the Woman's Missionary Society, E.D., were brought by their President, Miss Margaret Sylvester.

IT HAPPENED . . .

Mrs. Lee of KCCJ Spoke

Mrs. In Ha Lee of KCCJ was introduced. Mrs. Lee brought greetings from the women of KCCJ and spoke in appreciation of the Canadian missionaries who have gone to Japan since the first one in 1907 and particularly of Mavis Hyndman who she said "is greatly loved by the people in Japan." She told of the current project of the women's association there to build a home for the aged. A Japanese Christian has given the land and they are presently engaged in raising $100,000 for the project.

She said that the churches of Asia have been built up by western countries through missionaries and financial support. Now we, the Asian churches, must learn to help ourselves. "Please pray for us and we will pray for you."

- The letters in the DARE program adopted last year by the Women of the United Presbyterian Church in the U.S.A. stand for:
  Discover the need;
  Ask for resources;
  Respond in action;
  Endure the difficulties.

Told of Changes in India

Christian education in India is given outside the school, as it is no longer the work of the school but the work of the churches and the home, Irene Stringer told the Council.

Nationals in India have taken on much of the responsibility previously taken by missionaries, said Ida White, missionary on furlough. She spoke particularly of the Committee of the United Church of North India which is made up mainly of native personnel and of Suzanna Tezlo who is in charge of a Mobile Medical Unit. Emphasis is now being placed on the training of lay leadership.

Education For and The Understanding of Mission

We are being asked to be witnesses in mission every minute of every day, and much depends upon the kind of Christian education we receive in our local church. Council delegates were urged to make use of all the leadership which is available in their area, not only staff people but other people who could give help for specific needs.

There is a move away from the lecture type of learning. There is an emphasis on groups of two or three so that individual needs can be looked at. This is a recognition that the individual is important.

In line with the recommendation of the Board of Christian Education that a spectrum of materials, that is, a choice of materials, be given to adult groups, last year a number of study packets were made available. Groups were also encouraged to use a variety of study methods which would help women to participate and move the group into action.

In reaching the mind of youth, we need to change our whole way of approach, said Helen Tetley. We were brought up in a printed page age, but today is a multi-communication age, and we must use new kinds of media which speak to youth. This is what has been attempted in this year's study.

Mabel Booth said this same thing applies to young children. In "discovery learning" the children are encouraged to find the answers for themselves. We must provide the ways to help children see and understand. The most important things in a group, said the Secretary for Children's Work, are (1) that the group grows in a climate of love; and (2) that persons are more important than programme. The fellowship of the church is the one place that every child can be accepted for what he is and what he can achieve. How are we going to equip our children for God's mission in the world?

What kind of help do women want in their local groups? Today, in this time of change, is it help to get everyone involved in mission? How do we prepare materials?

If a spectrum of materials is given to groups, then we have more responsibility to help groups find their needs and deal with them.

- "A Book a Day" was presented to Council by Elsie McKague, Chairman of the W.M.S. Book Room Committee. She gave a résumé of some of the study materials for '68-69.

Canadian Indians and Overseas Students

Mrs. Austin Beattie of Winnipeg Fellowship House told how the house in Winnipeg has changed from a place for Canadian Indians to primarily a home for overseas students. This was partly due to other facilities open to Indians in Winnipeg, noting particularly those made available by Indian residents. She said we need to think out seriously how we can best serve the overseas students.

Concern was expressed for a different type of help for the Canadian Indian in Winnipeg. An overnight centre similar to the Kenora Fellowship Centre might answer part of the need in Winnipeg. We need also to get onto the Reserves, and ought to consider sending in teams of girls to do this work. It was pointed out that Heather Tourangeau, who graduated from Ewart College this year, has been appointed to work on a Reserve in Prince Albert Presbytery.

IT HAPPENED . . .

In discussing the address by Mrs. Black, these points were brought out:

- The mission task is a task of the total church, it should not be the responsibility of a small group.
- The word "missionary" needs to be redefined, for it has become too restricting, too negative.
- We are all infinitely poorer if we expose ourselves only to ourselves and people like us. We are enriched by learning to know people who are different from ourselves.
  Christian women have much to give each other and much to gain from each other.

The Role of Christians As Young Ja Sees It

Young Ja Shin of the KCCJ said that the National Youth Council in their Assembly are studying how to become responsible members of their Church. She outlined some of the problems facing the KCCJ as follows: (1) language — Japanese and Korean; (2) generation gap — older members consider church is for worship and Bible study only; young people want to study their place in political and economic problems; (3) status of Koreans in Japan; (4) economic; (5) conflict between North and South Korea.

Young Ja said that she feels that God's servants in the KCCJ must have a role in international affairs, a mission in Japanese society, in Korean society, and in the KCCJ. She said that the Church must not be a ghetto or social club for escape, but must get back into the world and face problems.

Inner City Outreach

Iris Ford of Flora House in Winnipeg told Council delegates that conventional types of outreach don't work in welfare districts of cities. They go to playgrounds and out into the streets to bring in the children and it becomes a home for them. About 180 children are in and out of Flora House each week. She said two women from the district have come in to help and the women of the Winnipeg Presbyterial have done a great deal to assist.

- 50,000 calls were made to shut-ins and others, but only 113 names were forwarded to other communities, reported the Friendship and Service department.

Centennial Committee to Continue

The Centennial Committee was commended for its work. Synodicals reported a renewal of interest, more emphasis has been put on prayer and study, mission festivals have been held in several places, and information regarding the work has been spread in the church as well as the society. The Council agreed that the work of the Centennial Committee continue with Mrs. P. W. Murray and seven key women giving leadership.

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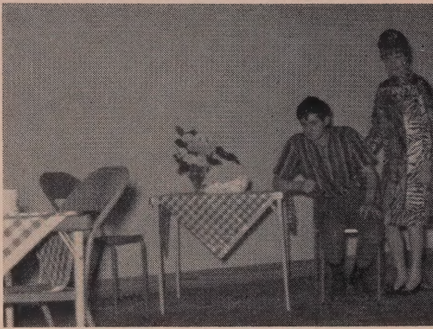
"Brain drain" to West

Mildred Gehman told of the tremendous growth of the hospital in Vellore, from 120 to 1200 beds. There are missionaries from many countries on the staff and nationals are being trained to take leadership. "The doors are wide open to the Word of God," said Mrs. Gehman. Although the majority of the patients are non-Christian, they like morning prayers in the ward. She expressed concern because of the "brain drain" of nurses, about 90% are leaving India for the West.

"No Longer at Ease"

Each of the delegates could probably identify herself in some manner with Kate in the play "No Longer At Ease," presented on Wednesday evening, by the Company of Pilgrims.

The story in the one-act play written by Hilda Benson Powicke focusses on Kate — a "volunteer" trying to reach people with "coffee and friendship" and running headlong into the irrelevancy of the church in today's world. Kate's dilemma is that she is "no longer at ease in the old dispensation" (T. S. Eliot), and it is compounded by the fact that she is not at ease in the new either.


Scene from "No Longer at Ease"

This thought-provoking play forces the viewer to recall incidents in his or her own life when he or she escaped from the trouble and inconvenience of helping someone in need. It may have meant only giving up one's time to listen to someone, but so often we are too occupied with trivial matters to do this.

Most Churches in Formosa Have Kindergartens

Anna Cheng of Formosa, who is presently studying in Canada, said that the people of her country, where only 5% are Christians, are now realizing the importance of education and are seeking trained workers. Most churches in Formosa now have kindergartens where the children are encouraged to express their own ideas in music, painting and crafts.

- Delegates to Council voted the offering received at the Monday evening session plus a sum of $2,000 to Nigeria/Biafra relief. It will be channelled through the Committee on Inter-Church Aid, Refugee and World Service.

IT HAPPENED . . .

Long Service Awards Presented

Athalie Read, who spent nineteen years in the National Department and the past six years in Guyana, was presented with a long service Badge. It was received on her behalf by Mrs. W. E. McCutcheon.

Margaret Ramsay, who is also serving in Guyana, and has completed 40 years service for the Society, was presented with a long service Bar. It was received on her behalf by her sister, Mrs. G. Corman, who was a delegate at Council.

Ten Year Plan for KCCJ Now in Operation

The ten year programme of the Korean Christian Church in Japan has outlined a programme of very practical work, according to Dr. In Ha Lee, the General Secretary. "Forward, following Christ into the World" is the emphasis, and the three basic aims are: (1) Renewing of the Church within, which includes helping aid-receiving congregations to become self-supporting, training of laymen, social service work, establishment and maintenance of kindergartens and other educational institutions, a home for senior citizens and a public cemetery; (2) Strengthening of the bond between Korean and Japanese Christians, a breakthrough already evident in the appointment of Dr. Lee as Acting Secretary of the National Christian Council of Japan; and (3) Sharing of the Christian hope with the world.

- The Shimonoseki kindergarten project, Dr. In Ha Lee told the Council, has grown far beyond the wildest hopes of the KCCJ. It has provided a bridge between Christians and non-Christians and between Koreans and Japanese. The cost has been shared by Canada, by the non-Christian community, and by the KCCJ. He said the support of the non-Christian community has been outstanding and they have given about half of the total cost.

The Chinese in Canada

Immigration of Chinese people into Canada has brought a great change to the Chinese Church in Toronto, Margaret Near told the Council. Many Chinese-speaking people are competent Sunday School teachers who have been in positions of responsibility in the churches they have left, particularly those from Hong Kong. The Canadian-born, who are now a small minority, also make a contribution in the leadership of the Church. The leadership is Chinese-oriented, with most services in Chinese. She expressed concern for the needs of the younger generation who will become English-speaking.

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Miss Near said the Chinese Church in Toronto is taking more and more responsibility for its own work and is looking towards the day when it will be more independent of the Board of Missions and perhaps of the Women's Missionary Society.

Ruth Yeandle said that the Chinese in Vancouver are taking much more leadership in the church than they did when she first undertook the work 37 years ago. It was pointed out that many Chinese people are now active in congregations throughout the Church.

From the Workshops

Workshop reports revealed the dedication and enthusiasm of women throughout the various synodicals of the Society to the task of being Christians in today's world.

In many cases the emphasis was on the local congregation and its needs. "We need to take time to assess the concerns of the individual, local congregation, presbyterial and synodical, and time to discuss the meaning of 'Mission'," said one group.

In order that all ages understand their missionary task and be involved in it, modern methods of communication such as TV, radio, filmstrips, plays, pageants and church bulletin fillers, should be used to a greater extent, said others.

Some felt the word "Mission" should be redefined, and over and over again we heard women emphasizing the need for Christians to extend the hand of Christian fellowship and understanding to people of all nationalities, colours and faiths, wherever they are.

The importance of supporting church workers, overseas and in Canada, by means of prayer, finances and concern was also a vital point, and the need for people to know about these workers and have a personal contact with them. Team leadership and joint study groups and conferences for men and women were suggested. Reorganization with a central board in charge of all overseas missions was a possibility put forward by one group, while another suggested reorganization in terms of education, personnel and administration. It was generally felt that local organization should be flexible, fitted to the local needs of a congregation.

IT HAPPENED . . . AT COUNCIL

- Dr. In Ha Lee, General Secretary of the Korean Christian Church in Japan, brought warm greetings from each of the small Korean Churches in Japan, and thanks for the continued prayer, financial support, and missionaries from the Society. He spoke highly of the work of Mavis Hyndman who in addition to her duties in the General Affairs office, spends one day a week in the work of the National Christian Council of Japan, and has assisted at the East Asia Christian Conference and in other capacities where she is needed.

Reassessment Committee Reported

In reporting to the Council, the Reassessment Committee asked the delegates for information on several questions. The society with the present structure has operated efficiently for many years, said Mrs. K. Philp in presenting the report, "let us not change for the sake of change but do what is best for the Church as a whole." The Council agreed that the Reassessment Committee be continued.

New Members on Council Executive

Mrs. Norman Parish of Islington was elected Secretary for Girls' Organizations, and four names were added to the members without portfolio, namely: Mrs. Wm. Fitzsimons of Beaverton, Miss Isabella Hunter, Toronto, Mrs. J. Geddes, Weston, and Mrs. M. McGillivray, Toronto. Miss E. Luzetta McClelland was re-elected President. Other officers and members of Council Executive are listed on the inside back cover of this issue.

In installing the officers for 1968-69, the Rev. R. M. Ransom said that the W.M.S. can be the "avant garde" of the Church but "only as long as you yourself don't get tied up in structures and let structures control you." He said that structures which are to serve the faith must be prepared to be flexible, to be willing to bend a little with the breeze, to be sensitive to the voice of God speaking through the events of the world, leading us to new ways of working. Some of the most exciting things in Church life today are happening, said Mr. Ransom. He pointed out that our faith is sharpened by ecumenical encounters, and he asked that individuals, out of a deep concern about mission, include this as part of their concern in the coming year.

In following the study theme "New Forms of Mission", Mr. Ransom asked groups to try it out, use some new forms to meet the needs of your own community.

Please keep this issue for reference. Minutes of the Annual Council Meeting will not include details.

CONGRATULATIONS TO WINNERS IN

Creative Contest

The Creative Contest for teenagers has shown most emphatically that there are many young people today who are not only talented, but more important, who are concerned about their fellow man, and anxious to do something about his situation.

About one hundred teenagers from Saskatchewan, Ontario, P.E.I., New Brunswick, Nova Scotia and Newfoundland responded to the contest. We were sorry there were no entries from the other Western provinces and from Quebec.

Among the entries were delightful poems as well as essays and stories — some serious, some light-hearted, some modern, some traditional — all creative and expressive of the awareness of many of our youth to the world and its needs.

The subjects varied from the beauty of the seasons and nature to deep, thoughtful considerations of the problems of war, drugs and alcohol, to the everyday witness of Christians to family and neighbours, to the care of pets; and on the lighter side, to imaginative stories of shipwrecks and spine-tingling mysteries.

Choosing the winners was a real challenge to the judges. Many of those who didn't win a prize have considerable creative talent. Some had a good idea and a story to tell, but need to be more careful about meeting deadlines and in the use of English grammar and spelling.

You can read something about the first and second prize winners on the next two pages. The winning entries and as many as possible of the honorable mentions will be featured in a fall issue of the *Glad Tidings*.

We congratulate the winners, commend all who entered the contest and encourage them, in the years ahead, as they help to mould society, to keep aware of the needs of their neighbours near and far away, and to use the talents which God has given them and the knowledge gained, in putting into practice in their daily life that love and concern which Jesus showed for all men.

SENIOR SECTION

1st—Patti Waldie, Box 520, Walkerton, Ontario.
"Remembrance Day"

Patti is 17 years of age and in Grade 12 in Walkerton District Secondary School, Walkerton, Ontario. The subjects she likes best are English and French. She is involved in the Girls' Athletic Association and Young People's Society. Her favourite outdoor sports are skiing and swimming. "Although I like all types of music except 'country and western' and opera," says Patti, "my favourite music is folk and folk-rock." She tells us her hobbies include reading, writing to pen-pals and trying to play her guitar, and adds "I have two brothers and a cat that is half Persian and half 'Mutt'. My big ambition is to travel and write."

2nd—Colleen Moffat, 57 Victor Ave., Toronto 6, Ontario.
"Money and Happiness Today"

Colleen is 17 years of age and in Grade 11 at Riverdale Collegiate in Toronto. Her favourite subjects are English and History. She was vice-president of her CGIT group in St. John's Presbyterian Church this year, where she attends the Senior Bible Class and teaches a class of four- and five-year-olds. Badminton, tennis, skating and just plain walking, are the sports she lists as favourites. In her spare time, which she says is very slight at the moment, she enjoys reading and sewing. She has not made up her mind about a career but is thinking of teaching or social work. "I would also like to do some travelling."

Honorable Mentions

Jane Campbell	40 Greenfield Ave., Charlottetown, P.E.I.
Pat Bragg	143 Erie Ave., Brantford, Ont.
Sharon MacDonald	71 McKay St., New Glasgow, N.S.
Debby Munroe	98 Dundas St., Paris, Ont.
Helen M. Posno	9 Prince St., Pictou, N.S.
Catherine Simpson	19 Birch St., Grandfalls, Nfld.
Rick Stow	1993 Delaney Dr., Clarkson, Ont.

JUNIOR HIGH SECTION

1st—Mary Cunningham, East River St. Mary's, Pictou Co., N.S.
"My Beloved Sister"

Mary is fourteen years of age and in Grade 8 in East Pictou Rural High School in Nova Scotia. She lives in East River St. Mary's and travels 25 miles by bus to get to school each day. Her family, which includes four sisters and one brother, attend Zion Presbyterian Church in East River St. Mary's. Mary tells us she enjoys listening to the radio and watching television and she hopes to be a teacher.

2nd—Debbie Cuming, 1561 Dollard, Sudbury, Ontario.
"My Thoughts on Narcotics"

Debbie is thirteen years of age and in Grade 7. Two years ago she and her family moved from Seaforth, Ontario to Sudbury, Ontario, where she attends Calvin Church. She enjoys baseball and cycling, likes to cook, sew, read mysteries and biographies, and draw. She tells us she plays the piano and occasionally plays the organ at church. She also says "I specialize in entertaining children of about 2, 3 or 4."

Honorable Mentions

Dawn Louise Clark	Box 37, Mountain, Ont.
Shelley Copp	Baie Verte, Port Elgin, N.B.
Marlene Ferguson	Blackwater, Ont.
Nancy Forgaty	Pictou, N.S.
Karolyn Massey	R.R. #2, Mallorytown, Ont.
Margaret McCallum	Ailsa Craig, Ont.
Janet Spoiala	414 Elliott West, Windsor, Ont.
Cathy Stewart	15 King St., Sydney Mines, N.S.

Mrs. Burnett

WILL REPRESENT CANADIAN WOMEN IN SWEDEN

Representing the Women's Inter-Church Council of Canada at a world-wide gathering in Hasselby Slott near Stockholm, Sweden, July 21-25 this year is Mrs. J. M. Burnett, a member of the Council Executive of the Women's Missionary Society, W.D.

Mrs. Burnett has been active in the work of the Women's Inter-Church Council since 1950, has served in various offices of the Council, and is currently the President. She is an active member of Wychwood Presbyterian Church in Toronto and takes an active part in the work of the Canadian Bible Society and the Inter-Faith Women's Committee of the United Appeal of Metro Toronto. She is at present the Christian Literature Secretary of the Women's Missionary Society, W.D.

Although the World Day of Prayer has been observed around the world since 1927, it has never before been planned by a world-wide representative body. Over the years it has been sponsored and underwritten financially by Church Women United, an organization of the major denominations in the U.S.A. Writers of the service have been chosen from various parts of the world. Canada has been responsible for the service four times since the movement began in Canada fifty years ago. (Special anniversary celebrations will take place in Canada in October of this year.)

The representative group meeting in Sweden this July is made up of one member named by each World Day of Prayer Committee representing 143 countries or national units. It is the official World Day of Prayer Committee and therefore will elect the first official International Committee as well as talk about concerns of the World Day of Prayer and its administration. It will determine how often it needs to meet and where it needs to meet. The ladies will discuss the various problems of translations and distribution of the services. Provision will be made for future suggestions and proposals for World Day of Prayer plans and procedures.

We are pleased that Mrs. Burnett has been chosen to represent the women of Canada on this important occasion.

Camping in Guyana

Dear Junior Camper:

Last summer I had the opportunity to have a share in the Camp at Sarnia Manse, Guyana. This is the Camp to which you sent your offering from camp a year ago. I wish you could have been there to enjoy the fun with the boys and girls.

The children arrived at the Camp by boat, train and a few by cars, many of them travelling some hours to reach Sarnia Manse. This property was originally purchased by my own Sarnia Presbytery many years ago. It is situated on the Essequibo Coast where the Essequibo River meets the ocean.

On the site is a very beautiful old rambling house set in a lush tropical setting.

Miss Merle McGowan, one of the deaconesses from Canada, transported in her van many of the children as well as the cots, dishes, and food. There wasn't one square inch of space left in the van. The cots and dishes were the ones purchased with the money sent from your camps in Canada. The boys and girls asked me to express their thanks to you. Some of you have been thanked when I spoke in your churches.

There were 35 boys and girls and leaders at the Camp from both the Scottish Presbyterian and Guyanese Presbyterian Churches and we had a good time together. Mr. Donald Deebrah was director, Miss McGowan, assistant, and I was the nurse, Miss Athalie Read was business manager and she and Mrs. Yhan, our cook, did a noble job of planning and serving nourishing meals even though many foods in Guyana are very expensive.

The activities consisted of Bible Study and discussion, table tennis, volleyball and soccer, swimming in the lovely warm waters of the Essequibo, crafts and helping prepare food and doing dishes, as well as cook-outs and hikes.

It is quite dark at 7 p.m. in Guyana so we enjoyed camp-fires under the star-studded tropic skies that look almost like dark blue velvet.

The campers made me an attractive autograph book and put their names and addresses in it. This treasure shall always be very precious to me.

While at Camp one lad cut his hand on a bamboo tree and I took him to hospital at Suddie for tetanus shots. The matron and staff were most cordial and took me on a "Grand Tour" of the hospital.

Many more boys and girls would like to go to camp at Sarnia Manse but finances at home do not always permit this luxury. Sometime you might like to repeat the fine gesture and help a Guyanese boy or girl to go to camp.

It was a tremendous experience for me and I trust someday I may have the privilege of going back to Guyana to see my many friends.

—Dorothy Neal.

TWO MEMBERS OF STAFF RETIRE

A reception was held at Ewart College during the Annual Council Meeting to honour Miss Irene Stringer and Miss Ruth Yeandle who have retired from the staff of the Women's Missionary Society, W.D.

Miss Irene Stringer

In 1926 Miss Irene Stringer was appointed as a missionary-teacher to the Helen MacDonald School in Jhansi, India. She served there for 23 years. It was Miss Stringer who established the philosophy of education in the Helen MacDonald School which has led it to be a leading girls' school in Northern India. She trained young women to recognize their abilities and to use them whether it was in the keeping of a house or in practising their chosen profession.

In April 1949 Miss Stringer was appointed to Educational Work on the Bhil Field, India. Here she worked as Principal and Manager of the Amkhut School and has supervised the Village Schools in Sardi, Punyawat and Mandhar. She has done a great deal toward preparing the Indian teachers for responsible roles in educational work.

In July 1967 Miss Stringer returned to Canada for retirement. Her home is in Ottawa.

Miss Ruth Yeandle

Miss Yeandle was asked to tell her story of her work with the Chinese people in Vancouver. This is what she has to say:

Thirty-seven years ago, one Public Health Nurse cared for all the Public Schools in Vancouver.

Chinese women, without the knowledge of English, feared our queer foreign ways. It was felt that a nurse could help these shy mothers.

So, in the fall of 1931, I was asked to undertake this task. One of my first assignments was to persuade the parents of a diphtheria carrier to allow other members of the family to be tested for these germs.

During the War years, it was my privilege to take part in a course of instruction for Chinese and other members of the downtown east-end of Vancouver in First Aid and Home Nursing procedures.

Times have changed very much. Now, many of our Public Health Nurses are Chinese; some trained here and others in Hong Kong.

About 1500 children have passed through the Kindergarten in the Vancouver Chinese Church.

Many of them entered professional work as doctors, lawyers, nurses, architects, teachers, engineers, ministers and other fields.

The first Chinese woman to be admitted to the Canadian Bar Association is a graduate of the Vancouver Chinese Kindergarten.

The Rev. Ronald Con made his contribution to Canadian life in both Western and Chinese Presbyterian charges. He is now active in the Citizenship Branch of the government.

Today Chinese arrive on Canadian soil from all parts of the world. In our Vancouver church are people from South Africa, Australia, Burma, Borneo, South America, Fiji and even from India, all of them of Chinese origin. This Cosmopolitan Chinese Community presents a challenge especially for visiting. One of the problems for us who have learned to speak Cantonese only is that many newcomers nowadays speak Mandarin. Some have a little English and all are anxious to learn more. So we have many wonderful opportunities to bring the Gospel of Jesus Christ, the good news of the love of God in an atmosphere of helpfulness.

These newcomers have much to offer. They deserve to be welcomed and made to feel that we want them to become a valued part of our Canadian life.

When asked about special plans for the future, she said:

One day when I was considering my approaching retirement the Lord brought a passage in Ecclesiastes to my attention.

"God hath given power to rejoice in labour; this is the gift of God. For he shall not much remember the days of his life; because God answereth him in the joy of his heart." Ecc. 5:19,20.

I have trusted the Lord throughout my life, I can trust Him for the remainder of it. Whatever He brings to my hand to do, He will give strength and ability to do it cheerfully.

THE WMS AT WORK

Understanding with Enthusiasm At Young Women's Conference

At the Young Women's Conference in Central Church, Hamilton, Ontario, May 3-5, young women and older women found a new understanding of each other as they worshipped, studied, and talked together.

Sponsored by the Hamilton Presbyterial for the young women of the Synodical, plans were started in May '67, with Regional Secretary Barbara Woodruff giving valuable assistance (During the conference it was discovered that many did not realize help of this kind was available from W.M.S. workers).

"Come Alive" was the theme, and as the delegates arrived and at intervals throughout the conference, the music of "The Prophets" set the mood. This is a musical combo from Ingersoll under the sponsorship of the Rev. John Pace. It was indeed an innovation and one delegate was heard to say, "Tho' you wouldn't want it for a steady diet, it was refreshing." About seventy-five percent of the delegates were under thirty years of age.

In a well-planned Bible Study period introduced and conducted by the Rev. R. Gellalty of Shakespeare, ten groups of approximately a dozen women each studied Bible passages on the general theme "People in Conflict." All groups assembled together later, each giving a report summing up the main insights derived from its study.

A play "Construction" on Friday evening, presented by young people of Hamilton and district, showed a group of people of different backgrounds finding themselves together with building materials. They decide to build a wall and after much controversy it is completed. Then a builder comes along to erect — not a wall as the young people thought — but a bridge. The wall of the young people would have shut out all who were undesirable, but the bridge of the builder will bring all into the fellowship.

Other features of the programme included folk songs and new hymns led by two young women, Barbara Jack and Margaret Burgie, a film "The Inner City" followed by discussion of this type of work in Hamilton; a panel of the Rev. David Craig, Dorothy Bulmer, with Mrs. Falconer as Moderator, on missionary work in Nigeria; a worship service relevant to the theme conducted by the Rev. Dr. S. W. Vance; and attendance at Central Church Sunday morning service.

In evaluating the conference, participants said they now had a broader outlook and a renewal of dedication and enthusiasm. Some said their responsibility as Christians was now clearer, as the conference had pointed out meaningful ways to become involved and point men to Christ. One said, "As Christians we must come alive and witness for Christ." Another "Everyone is my neighbour, regardless of colour. I learned we are all equal in the sight of God." And another "It was the most informative I have ever attended." Some of the young delegates expressed appreciation for direct contact with missionaries and staff workers, and the realization that they are co-workers.

"Perhaps one of the most significant gaps bridged during the weekend was the age gap, as one young girl expressed it in simple terms, "We learned we could hold fellowship with older women."

Panel of Young People Highlight of Synodical

The annual meeting of Hamilton and London Synodical made the *Chatham Daily News*, the *Windsor Star* and the *London Free Press,* with columns of news and pictures.

"Changes in Church Traditions and Attitudes Discussed by Young People at Synod Meeting" headlined the Chatham paper. Much of the publicity was due to the participation of four young members of the Presbyterian Church in a panel discussion. They aired their views on everything from monotonous prayers to the need for church involvement in the community.

The Rev. Allan Ross of Mitchell, who acted as moderator of the discussion, stated that the purpose of the panel was to show that young minds are thinking seriously of changes which have taken place in the way the Church works in the world.

Asked to provide a definition of the church, the young people emphasized that the church is not just a building, but is people everywhere who worship God, individually or in groups, and who promote Christian ideals in every phase of their lives.

The task of the church, said the young people, is to present the Christian life as the only way of life, to provide an alternative to the situation in the world and to link people with God.

The panel suggested such church innovations as up-dated hymns and prayers, more person-to-person contact in church life and the use of teenagers' music and language in special church services aimed at the young people.

Another highlight of the meetings reported in the local newspapers was the address of Agnes Gollan. In explaining the situation in war-torn Nigeria/Biafra, she said "No matter what happens in Nigeria or Biafra there is going to be work to do and in the future we will be needing a lot of help to carry on the work of our church in Nigeria and Biafra."

Illustrated Use of Supply Fund

At their Annual Supply Tea, one group in Manitoba used pictures from the *Presbyterian Record,* the *Glad Tidings,* the Presbyterian Church Calendar, and enlarged black and white prints of a mobile medical unit, a hospital, and other phases of overseas and national work to illustrate the varied uses and needs of the Supply Fund of the Society.

IT HAPPENED . . . . . . IN '67

Outreach in Winnipeg's Inner City

At Flora House in Winnipeg, Iris Ford and Dorothy McCombie had a busy but rewarding year in the outreach ministry in the inner city. The Primary Club enrolment reached 72 and was broken into two groups, and the Junior Club had a roll of 28 with almost perfect attendance each week. There was also the CGIT and the Junior choir, and the Sunday School with a total roll of 75-80.

There was the street corner programme in the summer; the drop-in programme when the children came to the house to do a variety of things including games, sports and handicraft; camping for many of the children which proved to be a very good experience; and the vacation Bible School attended by well over 100 children.

Their plans for 1968 are directed particularly to the young people and to mothers and pre-schoolers of the community. The first they are attempting through youth contemporary services held on a presbytery level and a coffee house idea with a variety of activities available for the young people. The approach to the second group is an informal time spent together.

Hospital and Nursing Home Visits Much Appreciated

Many thousands of hospital patients and nursing home residents were visited by W.M.S. hospital visitors during the year. There are many heart-warming stories of expressions of appreciation for these visits and those of the volunteer visitors. The distribution of literature, including the *Glad Tidings, Presbyterian Record,* and *Every Day* was also an important factor in the visiting.

Centennial Year Celebrated by Birtle Students

Four of the ten Indian runners from Minneapolis to Winnipeg to carry the torch for the opening of the Pan Am Games were boys from the Birtle Indian Residential School. Two of the senior students were exchange students; one spent a week in Quebec and the other a week in Prince Edward Island, and both spent some time at Expo. Two students went to Expo with a group from the Cecilia Jeffrey Residence in Kenora, and three went with an Anglican-sponsored Expo group.

On the occasion of the centennial celebrations in Birtle July 1-3, the school held an open house, the staff sold buffalo burgers, and displays of art, sewing projects and woodcraft were exhibited in the auditorium. Over 1500 signed the guest book. In the parade on July 3 the school entered a float portraying native life of the Indian; Indian students in costume danced in a teepee setting to the beat of a drum.

The Holstein herd numbered close to eighty-five head. The cattle were exhibited at many local fairs, and the take-in prize money exceeded $3,000. Four head were a part of the Manitoba exhibit at the Royal Winter Fair. Although they were not top winners, three head got placings, which is considered successful in a show of that calibre.

Change for Tyndale House area

The City of Montreal implemented their Urban Renewal Programme for the area known as La Petite Bourgogne. Tyndale House is situated in the Phase One area where all property was expropriated and now belongs to the City of Montreal. Since September everyone living in the immediate two block area has moved out. Tyndale House and a public swimming pool are the only buildings now in use. With the exception of a few homes saved for renovation, the entire area has been completely demolished.

These expropriations have left Tyndale House surrounded by an ugly area characterized by empty homes, with broken windows and boarded-up doors, demolition crews and bulldozers. This had its effect on the work at Tyndale House, resulting in lower yearly registration and attendance in most groups. However, La Petite Bourgogne Urban Renewal Project is committed to providing low-cost housing throughout the entire project and by the spring of 1969 the first phase of the project will be completed in Illot St. Martin. Tyndale House will then be surrounded by as large, if not larger, residential population than before, as industry will no longer exist in the area.

- The 27 young people who stayed at Fellowship House in Winnipeg during 1967 represented the following races: Canadian Indian, Ceylonese, Chinese, Thais, Guyanese, Jamaican, Caucasian. This international group took a keen interest in the Monthly Fellowship gatherings when the programme took the form of Bible study, panel discussions, or Christian speakers from various walks of life.

Assistance Given In Leadership Training

Regional Secretaries, who represent the Board of Christian Education and the Women's Missionary Society in the various synods, were involved in a variety of workshops and other training events both with groups and individuals; camps, vacation church schools and synodical and presbyterial, synod and presbytery committees and meetings as well as representing the church on interdenominational boards and committees.

"Perhaps there has never been a time when there was greater need for leadership training; changing situations require constant vigilance to adapt materials and techniques to the needs," reported the Organization Department, in urging that every area make the best use of those available to them to assist in meeting the need.

IT HAPPENED . . . . . . IN '67

A Changing Complexion Among Young Chinese in Toronto

New immigrants greatly increased the size of attendance at Sunday services at the Chinese Church in Toronto. The complexion of the congregation and the community is also changing. Having a different background, the newcomers often have a different outlook from that of the oldtimers. Student-immigrants and newcomers, however, have similar outlooks and understand each other. In the young adult group, the Chinese-Canadians are becoming overwhelmingly outnumbered.

Encouraging Experiences In Home Visitation

"Long ago the prophet Isaiah wrote, 'a little child shall lead them', wrote Annie Wilson in her report from the Chinese Church in Vancouver. "As Angela (Mrs. Fong-Sang) and I go about our visiting in the homes we come upon many encouragements, surprises too. Wendy provided one such experience. She had shown only extreme quietness and timidity in school but as we sat behind the counter in their store, the pleasant young mother told us how Wendy had been teaching her older brother the songs and prayers from kindergarten, and how she had also remembered to bow her head at mealtimes and thank God for her food. The mother was greatly moved by her little girl. What will the outcome be from such a child's faith?"

Children Gave to General Fund As Centennial Project

The Explorers and C.O.C. of the Chinese Church in Vancouver joined together in giving $96.50 to the General Fund offering as a centennial project. It was free-will giving on the part of the children with a little help from some interested adults.

- Mrs. Angela Fong-Sang of the Chinese Church in Vancouver drove the kindergarten bus a total of 6,152 miles during the year in transporting the children each week-day morning to and from kindergarten, in which she also gave good leadership.

New Youth Groups in Kamloops

Annabelle Wallace spent the greatest portion of her time in Christian education work within the northern section of the Kamloops Presbytery. She reported that seventeen young people were able to go to the Synod PYPS Thanksgiving Conference in Kelowna, having raised the necessary funds through car washes. As a result, after they returned home a Senior High youth group was started, and since that a Junior High youth group.

Turmoil and Development In Overseas Churches

Nations all about us were involved in violent expressions of desire for change. The war in South East Asia, race riots, Fascist-type government by white minorities, all helped to set the tone of the year.

In Africa, with the conflict in Nigeria/Biafra, communication with the Canadian Presbyterian staff there was cut off for a time. Thousands of refugees became a responsibility of Christian people. Schools in Biafra were closed because of the bombing.

India put into effect a law requiring missionaries of the Commonwealth to have visas in order to reside in the country. They must have residence permits and must report to the local police when they move from their station. There was increasing evidence that new missionaries, particularly those who might be considered evangelists, are not being allowed in easily, if at all.

In the other three countries in which we have been involved overseas there is concentration on goals of development which have been set by the respective churches.

In Guyana the Presbytery moved to take full responsibility for the administration of the Guyana Presbyterian Church.

The Presbyterian Church of Formosa was in its second year of a five-year programme of development "The New Century Mission Movement."

The Korean Christian Church in Japan was making plans to embark on "A Decade of Development" in celebration of its sixtieth anniversary. The plan is an attempt to deepen the spiritual life of the people and to generally expand the activity of the Church.

In all our work abroad we are being asked to supply people and money to aid in development programmes. Where there are changing situations there are changing needs. There are emergencies in some places which require us to be ready to give assistance. There are doors that seem to be closing to our participation in the life and work of the country. If these are closing there are others opening, some very widely, for different kinds of sharing and on different bases. One thing is becoming clearer with each year: the young churches with which we share are increasingly developing within their own cultures. Missionaries and boards are consultants in these developing days. We who send forth missionaries and funds to support work abroad are being called on to understand what is taking place — to understand, to help, and to pray.

Youth Fellowships Flourished in Biafra

Youth Fellowships were very active in Biafra during the year and many new groups were formed. With schools closed there was more time for meetings and some groups were meeting twice a week. These Youth Fellowships have contributed a great deal to the life of the local congregation in some places. Sometimes they formed the choir and took part in evangelism.

Christian Girls' Clubs and Women's Guilds also continued as usual in 1967, and 73 leaders attended the CGC Leaders' Training Conference.

Guyana Church Moved Toward Independence

The Guyana Presbyterian Church moved steadily forward toward independence in Church government. As a result of an emphasis on Christian stewardship, financial givings of the Church as a whole increased, and there was a wider involvement of lay persons in the affairs of the Church through its congregational activities as the Presbytery became responsible for more of the work of the church.

A church office was opened in Georgetown. It is staffed by the Clerk of Presbytery, the Treasurer and missionaries.

Closer Contact With Students

The mission "bungalow" in Tamsui was taken over by the Business Institute, and until alternate housing is supplied by the Institute, Isabel Taylor moved to a suite of rooms in the girls' residence of Tamkang School. There she has undertaken a more direct role as counsellor to the women students. Part of this task is sharing in daily supervision, but the larger part is through the close contact she has with the students. She writes about having a new job. The "new job" is an intensifying of the old influence she had through the classroom and the choirs. It is in a more acknowledged team leadership with the Taiwanese staff — this is the effect of this new living arrangement.

Christian Literature

- The African Literature Centre in Zambia (see article June **Glad Tidings**) received a $500 grant.
- Sunday School curriculum in the Caribbean was assisted to the extent of $400.
- A grant of $1,500 went to the Canadian Bible Society, plus an additional $200 made possible by a special gift of a W.M.S. member.
- $100 went towards the establishment of a library for the Fellowship House in Prince Albert, Saskatchewan.

Clinics Administer to Needs of People in India

"Our clinic programme has continued with the expanded programme started last year, including more details in the famine relief work," reported Doreen Morrison. Many more poor families asked for assistance, and deficiencies and malnutrition began to decrease as the nutritional foods provided began to show results. The milk and vitamin programme was continued.

Tuberculosis was still found in most villages, however, and mental illness has had a climb in prevalence. Skin eruptions and other infections like worms showed very little improvement even though there has been more water and in many areas a better supply.

Several more wells were built or repaired, and several dams were temporarily built to give a supply of water for both people and cattle for a longer time. Many roads were built and old ones repaired. Fields were banded again and help was given in sowing, weeding and harvesting crops. Payment was given in corn, wheat, milo, soybean oil, baby food and clothes. Many of the people were helped with rice, cereal and milk from food parcels received from Canada.

Vellore Gives Leadership In Medical Science

Vellore Christian Medical College continued to give leadership to India and Asia in almost every phase of medical science. It has a great tradition of leadership in medical work in all of Asia and in all the world for its treatment and research in leprosy and for rehabilitation of leprosy patients. Mrs. Mildred Gehman is a professor in the School of Nursing at Vellore.

Prayers Asked for Children at School in Jhansi

The total enrolment in the Helen MacDonald Memorial School in Jhansi was 213. In March, 35 girls passed the Uttar Pradesh Board High School exams and of these 19 are studying in intermediate classes, 15 are taking Nurses' training, and one is taking Physical Education training.

There were 187 girls in the two hostels. Bible Classes, Sunday School and other religious activities were held for these girls.

Seventeen Tibetans spent their fourth year at the School. "Many of us can see many changes in their lives and so we can say how great our Lord is Who does miraculous things in human lives," wrote Miss Lall, hostel warden. "Perhaps many of you have prayed for these children and we would like you to be thankful to God because your prayers have been answered. Please keep on praying. We need your prayers especially at this time when the world is going all upside down."

- The first interdenominational World Day of Prayer meeting on Wakenaam Island, Guyana, was arranged by Athalie Read. African, Methodist and Scots Presbyterian Churches were represented.

Educational Work Plays Important Role Among Bhils

Education continued to be an important part of our work among the Bhil people. The schools are entirely supported by funds from Canada and fees from parents of the students. There is no government financial support.

"The chief item that made this

year different from previous ones is the matter of government recognition. This is important so the pupils may be allowed to write the Board examinations," wrote Beatrice Scott.

Science is now a compulsory subject and special gifts from Canada were used to buy equipment for the Science room. Religion can no longer be taught during school hours, but daily Bible classes are held at another time.

In the Scholarship Programme, three young women have been assisted in college programmes. Miss Ezra graduated in Arts and is planning to go on in Theology; Miss Tezlo obtained pre-medical standing and Miss Agarwal completed her first year in college with good marks.

Our Children at Abey Home

Twenty-five children make their home at the M.G. Abey Memorial Children's Home in India. Many are orphans, a few are illegitimate, and some have been brought by their fathers after the death of the mother.

Children Sent to Amkhut Hostels For Christian Environment

Approximately 175 boys and girls live in the Amkhut hostels in India. Some of these children come from over 100 miles away, while others are only a few miles from their homes. The majority of the parents state that they want their children to have the discipline and the influence of the Christian environment, and that is one of the reasons they choose to send their children there.

Many Leaders Among Bhil People

In many places the leadership of work is being taken by the people of the Bhil country. It is a witness to the educational work that the work is being staffed by graduates of the school system. In no place does this show more clearly than in the medical work. Dr. Sundar Lal Daniel is Medical Superintendent of Jobat Hospital. He and a staff of 25 operate the hospital, giving excellent medical service to people within a radius of 50 miles of Jobat. The mobile clinics are served by an Indian staff of 14 and by Pauline Brown in Amkhut, Ida White in Mendha and Doreen Morrison in Barwani. Miss Tezlo is in charge of the northern area, and she reported that they visit six clinics, one of them a leprosy clinic.

- Sister Odi, the Scottish-trained graduate nurse at the Presbyterian Hospital in Uburu (Biafra), whose salary is paid by the W.M.S., was able to take over from Miss Elsie Taylor when she left for Canada.

Among Women on the Bhil Field in India

"Most of my activities seemed to be in relation to the Famine Relief work," reported Agnes Hislop from the Bhil field. "While carrying on the regular programme of meetings and classes the Famine Relief work was always there needing attention and time, but rewarding in the sense of helping some of the hungry and in making contacts which we feel may be vital in the future."

In the "cold weather" classes were held among the rural Christian women in several places. In the "hot season" there were refresher courses for the evangelists' wives and there was a camping programme.

Day-Care Centre Opened in Vancouver

The Pui Tak Day-Care Centre of The Chinese Church in Vancouver, opened its doors to the first child on January 19. Eighteen others have taken advantage of the service for long or short periods of time during the year.

Development and Co-operation in KCCJ

Plans were made for the launching of the Decade of Development Programme in the Korean Christian Church in Japan. The plan has as its main motivation the deepening of the spiritual life of the people.

The Korean Church is increasingly sharing in co-operation with other Christians. Foremost in this co-operation is the work of the Rev. Dr. In Ha Lee, who serves as Vice-Clerk of the National Christian Council of Japan as well as General Secretary of the KCCJ. Mavis Hyndman is secretary to Dr. Lee. She says, "My own convictions of co-operating efforts are strengthened further when invitations for office assistance can be shared at various ecumenical meetings."

Shimonoseki Kindergarten Opened

In Japan, the Shimonoseki Kindergarten and Night School was opened in April. This project has been a joint effort of the whole Korean community and the Church. The WMS(WD) shared in the capital grant and is sharing during the early years in maintaining the project.

Indian Children Integrated Into Local School System

For the first time all the students at the Cecilia Jeffrey Residence in Kenora, Ontario, attended the local school system. The Indian children were encouraged to invite their non-Indian friends to visit at the Residence, and one of the highlights of the school year was when the students invited their teachers to the Residence.

More Children But Fewer Groups

There was an increase in the number of children attending C.O.C. and Explorer groups and in their offerings to the Learning-Giving project, but a decrease in the number of groups. In one presbyterial three groups disbanded because of lack of leadership. One secretary reported "all that is needed is more people to become interested themselves and give of their time to children of this age group."

Congregations Need to Assess Their Needs in Children's Work

Each congregation needs to assess its own situation to learn the kind of groups most suitable for the needs of children, according to the report of the Organization Department. One group reported the necessity of having a wider age range as they live in a rural setting. Groups met at different times in different areas, some after school, some in the evening, some on Sunday.

- About 75 enrolled for a two-day Winter Conference held for Youth Fellowship at the Chinese Church in Montreal. The conference theme was "Do You Care?"

New Trends Evident in Teenage Groups

Certain new trends and changes are taking place in the Church's ministry with youth, as well as in society as it affects youth, reported the Organization Department. There is a definite trend towards co-educational groups at a lower age level than previously.

Younger teens are prepared to accept greater intellectual challenges, but they want action and involvement rather than passive absorption of facts. New programme resources being prepared or recommended must be chosen with this in mind. Adult leaders need to be helped to meet this kind of challenge as they minister with youth.

A research project in which the Presbyterian Church shared recently pointed up the need for training in leadership development and relationships and the need for a more flexible approach to programming and resources.

A More Unified Approach to Women's Work

The number of members in adult groups has increased slightly. A number of afternoon groups have amalgamated with evening groups. The trend toward a unified approach to women's work in the local congregations seems to be increasing. One secretary comments: "Let us not be afraid of change in our own Society if it will be the means of involving more people to be Witnesses of Christ."

- During the year, 23 students made Prince Albert Presbyterian Fellowship House their home, some for a few months and others for the full school year. Transients totaled 24 while 54 other visitors signed the guest book.

Outreach Work in Nordegg, Alberta

"A Home Teacher Training programme was carried out May 1-12 in the Nordegg area of Alberta. My job was to visit all the families in the immediate area, to discuss the possibilities of church school in the homes, to show the necessary teaching and pupils' materials and give some instruction in their use," reported Shirley Smart.

Many families decided to take advantage of this opportunity. Materials will be mailed out quarterly from the church in Rocky Mountain House and parents will instruct their children in the home. These families will be invited to take part in leadership training events and other special events in Rocky. Some families indicated that they would like to bring their children into town at least once a month on a Sunday to participate with the town children and to have their work done at home checked or to simply share learnings.

Two Youth Projects in Temiskaming

In Englehart, a group of 15 high schoolers met regularly in the Presbyterian Church for folk singing. In the group were several Anglican, United Church, Roman Catholic and two Presbyterian young people. Except for the four Roman Catholic girls, the others had only a nominal connection with any church. It was primarily an after-school gab session, but materials and discussion groups were available each week. During the fall there were some exciting moments with sculpturing, wood carving, pop art forms, collage, poetry and songwriting as means of expression.

Another project was a breakfast club of fifteen young people who met with Dorothy Brown and another adult each Sunday morning. These young people have all had a Presbyterian Sunday School background and as a result the approach was somewhat different than in the first group. Discussions took place on parent relations, dating, marriage, the influence of the hippie movement, capital punishment, drug addiction and voting.

Leadership Training in Red Deer

Shirley Smart, whose responsibility in Red Deer Presbytery was mainly in the field of Christian education, conducted leadership training for church school leaders, camp leaders, and leaders of mid-week groups. She gave leadership in the junior co-ed camp and in vacation church schools at Penhold, Hespero and Eckville, and worked closely with the Synod Young Adults and the Presbytery Teens, in planning for their various activities.

- Approximately 5,500 orders were filled by the W.M.S. Book Room in 1967, and about 80 to 90 Displays were parcelled and mailed out for Synodical and Presbyterial meetings, workshops, rallies and group meetings.

MUNSHI

Fisherman's Wharf

"Allie-e-e!" S.P.'s voice floated up the attic stairs. "A-a-allie-e-e!"

Guiltily I jumped, and thrust Grandmother Jones back into the depths of the picture-box. Had the time gone so quickly? Surely he was home early? Duty was calling — but look at this—

"Alice," said a stern voice, as S.P.'s head rose like a disgruntled Cheshire cat out of the stair-well, "Am I to get my supper — or is this attic more important?"

"It's in the oven — and J.P. is to set the table when he gets home. Aren't you early?"

"Where's he now?"

"Orchestra practice. The Benefit Concert for Skeets Munro is next week."

"I know. I also know every nut and bolt in the 'Great Gate of Kiev.' I'm also hungry. What are you looking for? Are you going to write the family history?"

"I could do worse," I said placidly, "but I really came up here to get the tent. The Scouts want to use it over the holidays. Would you take a look at it?"

"They'll be drowned out," said S.P., climbing the last steps. "Should have sent it out to get a new zipper. Needs a new ground sheet, too. The chipmunks ate a hole in the last one. What's in this box on top of the tent? My fishing tackle! Can't you just see those beauties in Bass Lake?"

"The in-ner the better, so far as I am concerned. Look, S.P., there isn't room up here to do any casting."

"Just getting into practice," chortled S.P., reeling in the line. "Anyway, I've got to do some casting tonight. That's why I'm home early."

"With a fishing rod? At night?"

"Session meeting at 7; meeting with the Board of Managers at 8. Presbytery has been thinking about Sans Souci Beach, and about having a Youth Centre there — for the summer — vacation schools for the young ones and a Drop-in Centre for the teen-agers — a place to drink cokes, play pop records, and frug, or shrug, or whatever they call their dancing. Give me a good waltz myself."

"S.P., you're not 'with it'. According to Twiggy Balmain, the waltz is 'hardly suave'."

"As a former winner of a 'Big Apple' contest, I consider I've been 'with it' — but we didn't rove around in gangs at beaches. Every beach has its young contingent nowadays, brimming with unspent energy. Somebody should provide a decent place for them to work it off. So we're fishing in every congregation in the Presbytery for support of the idea. That's the why of the meeting tonight. Sans Souci needs a safety valve. And we're going to be it."

"In what? A tent? Sans Souci's

got nothing you could use."

"Then we'll make something — something a bit more permanent than a tent. A Quonset Hut might be the answer — we'll see."

"Why can't the parents keep a closer eye on their kids and keep them away from Sans Souci? I wouldn't let J.P. go there, skylarking around."

"Allie," said S.P., "J.P. isn't fifteen yet — but you can't keep him in cotton-wool forever. He'll soon want to try his wings — and he should want to. I'm all for that — but it's harder to set youth on the right track than it was even when Ginny was his age. That's why I want something at Sans Souci. Just a decent place where kids can blow off steam. How about it for all the J.P.'s and Ginnys that go to Sans Souci? Think you can get your women interested?"

"That kind of fishing I can try. You want volunteers?"

"Well, not exactly — moral and financial support, yes. Talk it up. We think we can get a theolog student and a summer deaconess. Nearer the kids' age, you know — but with some 'know-how', and ability to talk their language. No matter how well we think we know our children, you've got to admit that on some points there is little common ground between us and them. So there you have some of the ideas we're working on."

"Well, to the bastions, men! — and women!", I returned, gathering up the last picture.

Your Prayers are asked

—for all members, leaders and officers as they have vacation from the daily round of duties that they may be renewed in body, mind and spirit.

—for all who come together in Summer meetings and camps, and for all who plan for Fall activities, that they may be guided in all activities and plans to do that which is in accordance with the will of God.

—for the young women who are serving in summer appointments throughout the Church, that they may be conscious of God's guidance in all their undertakings and find their experiences richly rewarding.

—for the nations. Pray that leaders may feel the power of God in Christ and may rise above strife caused by Satanic greed and lust for power; pray that they will teach the peoples the meaning of peace, of equality, of love. Pray for all Christian peoples that they may be leaven in the world's search for God's way. Pray especially for missionaries, naming them, that they may be open and strong to go wherever God leads them in these days.

In Remembrance

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Mrs. Harry Miller	Presbyterian Church, Vankoughnet	Barrie
Mrs. George Sawdon	Knox, Alliston	Barrie
Mrs. Gordon McGibbon	Boston Presbyterian Church	Brampton
Mrs. James Tineline Sr.	St. James, Thamesville	Chatham
Mrs. Charles W. Flynn	Glenview, Toronto	East Toronto
Mrs. L. H. Kennedy	First, Edmonton	Edmonton
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Mrs. John Mintz	Knox, Gamebridge	Lindsay
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Adults and Senior Highs

"NEW FORMS OF MISSION" PACKET for Adults and Senior Highs. This packet contains a Resource Book entitled "NEW ACTS IN MISSION" which describes New Forms of Mission in Canada and overseas like coffee houses, a truck drivers' rest house, a dialogue centre and industrial and agricultural centres. Also included in the packet is a recording, a picture sheet and five session outlines. $2.00

FOUR BIBLE STUDY OUTLINES, prepared by the Rev. Gwenyth Hubble. These mimeographed outlines will provide a background for the study theme "New Forms of Mission". Study notes and questions for discussion are included for the four passages of scripture used in the study. $ .25

"THE KOREANS IN JAPAN". This packet will be offered again this year as groups throughout the church are encouraged to know about this important work as the K.C.C.J. celebrates its 60th anniversary. The packet contains a copy of "This is Japan Today" by Kyoji Buma and four program outlines entitled "Koreans and Japanese in Japan", "The Korean Christian Church in Japan", "The Korean Christian Church in Japan and its Relationships" and "Resurgent Religions in Japan". $1.50

Junior Highs

GETTING IN ON THE ACTS — a study-action resource packet for junior highs with suggestions for learning about, for exploring and for trying out some of the new acts in mission such as drama, inner-city centres, summer projects, coffee houses. $2.00

Children

"NEW FORMS OF MISSION". Study packet for C.O.C. Leaders	$2.25
"NEW FORMS OF MISSION". Study packet for Explorer Counsellors	$2.25

Each packet will contain the resource book "Whatever Happened on Peony Street?" which tells 12 stories in various settings such as a summer camp, a planned city, a church in the inner city, a hospital, a workshop in Bethlehem, and includes a guide with program suggestions appropriate for the age group, supplementary material, the learning-giving emphasis and pictures.

When ordering be sure to ask for the C.O.C. Mission Study Packet or the Explorer Mission Study packet.

Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

SEPTEMBER 1968

GLAD TIDINGS

The well-baby clinic at
Changhua Christian Hospital
(see story and pictures, pages 20-22)

GLAD TIDINGS

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Helen C. Proudfoot, B.A.

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NEW FORMS OF MISSION

STUDY THEME 1968-69

BY MAY NUTT

Why study a theme with such a title?

"Gradually we are finding out that, even if by the grace of God all traditional congregations were to become vital centers of genuine faith, the residential pattern of church life is no longer the only right way to do the church's work."

We are living in a rapidly changing world — anyone over forty, says Eugene L. Smith, is a foreigner in his own country. This new country calls for new ways of proclaiming the gospel. Ways that will meet the needs of *this* day.

"The study of 'New Forms of Mission' can help adults, youth and children prepare themselves to join in living forms of mission."

As we study new forms being developed it should help us to identify other needs calling for Christian action and discover ways of responding. As we study the new forms, we will recognize that because these forms are often only in the developing stages they can cause frustrations and confusion. Yet if we are looking for places where the church is most alive we shall find them where these new forms are being experimented with.

Study of new forms, like the apartment ministry, emergency help programmes, industrial missions, a truck drivers' rest stop, laymen overseas, 20th century media and mission in learning situations both at home and overseas, should help us see ways in which we can actively participate in His mission.

As we look at our own communities we should be more sensitive to needs of our neighbour and more willing to experiment with new ways of communicating the good news in spite of risks like complete failure and ridicule. In other words, this study should move us into ACTION.

We should also rediscover the values of old forms of mission and recognize that if we look back into the ministry of Christ His methods included many which have been considered new in recent years of Church life.

Editorials

NDF

We have heard a great deal during the past few months about the National Development Fund. Over three million dollars has already been pledged for the next five years, and it is hoped that those congregations who have not reported are nevertheless doing something about it and the minimum objective of $5,500,000 will soon be assured.

It has been pointed out that the basic allocation for the NDF works out to approximately $6.00 per person per year for five years. If each Presbyterian family gave as much as $2.00 per month over that period more than $15 million dollars would be received.

Your pledge to the NDF is of course in addition to what is now being given to the regular budget funds and to the W.M.S. The regular givings assure that the current commitments of the Church and the Society may continue at the same rate as last year. In this fast developing century in which we live, however, this is not enough. We need to be doing research, ministers and lay people need to be equipped to meet the challenge of changing conditions as they witness for Christ in the world, and the work of the Church must be extended in new and far-reaching ways both in Canada and in other lands. At the present time, funds are not available for this from the regular budget givings to the Church.

How will the NDF affect the W.M.S. and the women of the church?

If the objective is realized, it is being recommended that a minimum of $50,000 annually be devoted to research and development in Christian education, theological training, lay studies and the uses of modern communications media. We would hope that many of our women and families across the Church would be involved in and affected by such a programme as this.

Other projects being planned include training and retraining of workers for service overseas and as much as $25,000 annually could be used to provide this kind of training adequately.

In Canada, one of the projects on the planning boards is an amount of $150,000 to help provide a new building for the Kenora Fellowship Centre for work with Indian Canadians.

First priority on the funds has been given to the development and support of the ministry and not less than 50% of the NDF will be funded and the annual earnings used for this purpose. This is already being done with those funds which have come in so far.

Boards and committees have been invited to send in their recommendations for the utilization of the funds by December 1968. As the actual needs have been estimated to exceed fifteen million dollars and the minimum objective of the NDF is only five million five hundred thousand dollars, a selection of priorities will probably have to be made. It will be the responsibility of next year's General Assembly to make this selection and determine the allocation of the funds.

It is reported in the Acts and Proceedings of this year's General Assembly that the committee on the Order of Deaconesses has asked that money be allocated from the NDF for the support of deaconesses and their work since one of the principal objectives of the National Development Fund is to increase the standard of living of full-time workers.

As Presbyterians across the church make their pledge to the NDF they will like to think that church workers such as the deaconess doing Christian education work in their presbytery and the deaconess involved in inner-city work are going to be helped by the Fund. The deaconess has for years been underpaid and her role in the ministry of the church is a very vital one. We trust that the Order of Deaconesses will keep its request before the Administrative Council which will recommend to the General Assembly, and that the Commissioners to the 95th General Assembly will recognize the importance of including salaries of deaconesses in the first priority of the NDF funds.

WHAT IS NEWS?

"What do you consider is 'News' for the Glad Tidings?" asks one reader. We answered that something needs "to be happening" and the reader should be told "what is happening".

When we say this we do not mean such details as who presided at a meeting, who led the worship, who cut the cake, even who was the special speaker. Very frequently, however, interesting statements which were made by that speaker (and then of course you may include his or her name), interesting methods used for reporting, specific details of inspiring and fruitful presentations or discussions are "news", and at the same time may be very helpful to people in other places who read about it. Try to make the reader feel he or she was at the event and took part in it. Put yourself in his or her place.

It occurs to me that the best model for what is news is the "Goods News" contained in the Acts of the Apostles. Open the Book of Acts and look at the news reported there and the style used in reporting it. As we read, we are taken right inside the life and activities of the early church. We find ourselves in the midst of people who are doing things — worshipping, breaking bread together, preaching and teaching, sending out missionaries, calling a council to dissolve a crisis — proclaiming the Gospel in many different ways. No matter what translation you read, the excitement and inspiration of the good news comes through. What better model could we have today? —HCP

The Rev. Chang Hwa Cheh is pastor of the Kokura Korean Christian Church in the Kyushu area.

To Rescue One Man

A most significant event took place in Japan on February 20th, 1968. In Skimizu, a town between Nagoya and Tokyo near Mount Fuji, a man shot and killed two chiefs of underworld gangs, and escaped by car to an inn in a village four hours away in the mountains. There he took 16 persons hostage, and telephoned newspaper offices to call attention to the meaning of the events. For five days the words and deeds of the "Rifleman" were covered extensively on radio, television and in the newspapers.

The name in the headlines was that of a Korean, Mr. Hi-Ro Kim. The event itself caused a tremor in the whole Japanese society that left people talking, and wondering. The message of the event became the topic of editorials and discerning conversations.

Hi-Ro Kim insisted this all arose from the discrimination experienced by Koreans in Japan. Despised as a Korean from his childhood, he committed himself to doing his utmost to reveal this social evil by the best way he knew. Though there was no hope of correcting the social wrongs with social wrongs, he chose the path of shock to show Japan and the world what is the real man-killing evil present in men's hearts. America's problem of Negro-White relations is known around the world, and the problematic situation widely publicized, but the Japanese can no longer point hypocritical fingers, for their own discriminatory practices have been revealed.

Preceding the war years, and during World War II, about 2,000,000 Koreans had been coerced and conscripted to come to Japan to work in Japanese coal or munitions industries. After liberation, many returned to their homeland, but some 600,000 Koreans remained to live as permanent residents without citizenship. The Koreans in Japan face many serious problems in their situation. For example, in education, graduation from a top-flight school does not guarantee you a job commensurate to the level of education. School entry is an even greater problem, some mission schools even refusing to accept Korean students. In marriage, there is strong opposition to marriage between a Japanese and a Korean. Those are only two simple examples that underline the essential problems behind the Hi-Ro Kim incident.

Personally, I first heard of the incident by television and newspaper in my home in Kyushu, the South island of Japan. Seeing the gun and dynamite with which he threatened his hostages, and hearing his claim of discrimination and deep sense of hurt, I determined to go to seek an interview with him for his sake, as well as for the sake of his hostages and the deep cause he upheld. I set out to gain his confidence in fully understanding him as a fellow-Korean, and as a Christian. I prayed that we might understand each other fully, and that somehow the situation might be clearly resolved. The troubled heart of Hi-Ro Kim was the heart of many Koreans needing hope, and strength to live.

On the airplane flight to get to Hi-Ro Kim as quickly as possible, I had to face the possibility of death, for he had the rifle and sticks of dynamite. The only thought that kept me going was that of God's love, that He had given Jesus for Hi-Ro Kim, and would look after me, too. In the moment of facing life and death, and the safety of that one man and his hostages, my soul quaked at the purpose, but was also strengthened. When I arrived at the village where he was barricaded, the police refused my request to see him, fearing I might be killed. I tried many times to meet him but in vain, then I was allowed the opportunity to talk to him on the telephone. Finally, they allowed me to go to the Inn, late in the evening.

We spoke of many things — his life-long experiences of hardship and discrimination; of his attempts to live a good life; of the words and acts of both the police and the gangsters toward him; of the purpose of his deeds at present; of living or dying as a result of what he did; of the value of life that God gives; of turning himself in without any more ado. I appealed to him not to kill himself, but to live to do even more for revealing and resolving the discrimination problem by speaking his facts in court.

Most Koreans said it would be best if he killed himself. Even his mother suggested that to him. He continued his daily interviews with the mass media-folks, and other concerned people. Gradually he released some of his hostages, sending one mother home to look after her family. For four days, without any sleep, he continued to keep the discrimination issue before the people. On February 24, he was seized and arrested by policemen who had mingled with the crowd of reporters and photographers who came to see him release another hostage. He is now held in Shizuoka Prison for full interrogation.

Since his capture, various groups with various motives have formed to assist Hi-Ro Kim. I have had several opportunities to talk with him trying to help him to keep what he has left of his manhood, and give him an extended vision and understanding of life. With others, I am trying to encourage him by showing how many people are deeply concerned about the serious problems he pointed out in his way, and upholding him personally for his own sake from now on. Some are praying for Hi-Ro Kim, that even as far as he has gone, he is not beyond God's reach. Others are sending some recompense to the people threatened, at the inn and to the bereaved families. Christian newspapers, and Christian lawyers and judges are co-operating to deal justly with Hi-Ro Kim, and with the problem he revealed. Would you too pray for Hi-Ro Kim, and those who are on a rescue mission? Can you help to right the wrongs of social discriminations among Koreans and Japanese? Many will be encouraged with a word of Christian concern on your name card, or in a letter. Please send your note to me at Kokura Korean Christian Church, 61 Shirogane-cho, Kokura-ku, Kita-Kyushu City, Japan.

최창화

Changwha Choe

Chang Hwa Cheh

SYNODICAL GIVINGS — January-June 1968

	Objective	
Montreal and Ottawa	$ 81,240.00	$ 20,444.68
Toronto and Kingston	174,439.00	46,500.00
Hamilton and London	160,930.00	32,381.39
Manitoba and Northwestern Ontario	19,209.00	4,489.21
Saskatchewan	13,927.00	4,478.42
Alberta	21,869.00	5,661.63
British Columbia	21,736.00	4,291.50
	$493,350.00	$118,246.83
Individual Gifts		$ 4,073.90

THANK OFFERING PRAISE SERVICE

(Reprinted from the 1967 Program Guide of United Presbyterian Women)

It has been part of the tradition within our church that at a special time of year we bring money for special needs within the mission of our church. This is a conscious response to God's love and goodness, to his many gifts. This service reminds us that any gift short of ourselves is "a present far too small."

Prelude

Call to worship:

"Worthy is the Lamb, the Lamb that was slain, to receive all power and wealth, wisdom and might, honor and glory and praise." (Rev. 5:12)[1]

Hymn 253: Blessing and Honor

LEADER: O God, our Creator, who is also the Lamb that was slain, and the Spirit that lives within us, we bow down before your mighty power and everlasting love. We come to bring our small offerings to your altar. You have told us that our real treasure should be "heavenly," something that rust and moths and thieves cannot touch. We are trying to learn what "treasures in heaven" are, but it is very difficult for us. It is much easier to give dollars that will buy food and clothes and build buildings and make us proud of our accomplishments. We have brought some love, too — some love for some people. Yes, we confess that deep in our hearts we know it is "more love" you want. We are afraid of loving too much. We are afraid when we remember the cost to you of loving us. Perhaps that is why we do not often think of your kind of love. We know it is beyond us. O loving Father, O loving Saviour, O loving Spirit, teach us to love you more.

Hymn 461: More Love to Thee

LEADER: But how can we love you more? If we were like Peter and John and Andrew who saw you every day, we could show you our love. We could make life easier for you, we could stand with you when trouble came. But now when we sing "More Love to Thee, O Christ," it just gives us a warm glow and for a while we have a troubled feeling that we ought to be doing something about it, but after a while both the warmness and the distress go away, and we are our own selves again. This time we don't want them to go away. Help us, Lord — how can we love you more?

CONGREGATION (in unison): "And the king will answer, 'Truly I say to you, as you did it to one of the least of these, my brethren, you did it to me'." (Matt. 25:40)[2]

LEADER: We begin to see — still dimly, but more clearly than before. Were you saying that we love you more when we love our brother more, Lord? Or that instead of worrying about where your throne is, we should look around us and find you as we care for our brother and recognize his care for us? Is that the "heavenly vision" that our "eyes that see not" and "ears that hear not" have been missing?

CONGREGATION (in unison): "Here is the test by which we can make sure that we are in him; whoever claims to be dwelling in him binds himself to live as Christ lived. Dear friends, I give you no new command, it is the old command which you always had before you; the old command is the message which you heard at the beginning. And yet again — it is a new command that I am giving you — new in the sense that the darkness is passing and the real light already shines. Christ has made this true, and it is true in your own experience.

"A man may say, 'I am in the light' but if he hates his brother, he is still in the dark. Only the man who loves his brother dwells in light." (1 John 2:6-10)[1]

LEADER: Yes, there is a hymn that says, "we touch him in life's throng and press." I think of myself on that crowded bus when all kinds of people were jammed tightly together. It wasn't a very pleasant experience — but if it's true that we serve you when we serve our brother and that you really are "where cross the crowded ways of life," I might have touched you then. Lord forgive me when I looked annoyed and shoved that boy roughly. I didn't think you were there.

Hymn 183: Immortal Love, Forever Full (Stanzas 1 and 2)

LEADER: We don't have to go looking for you on mountain tops or in dens of iniquity; you're wherever our brother, our neighbor, is, wherever we are. And we have your love to give — full, free, never less and never more — your steadfast love that endures forever.

Hymn 183: Immortal Love, Forever Full (Stanzas 3, 4 and 5)

LEADER: "Forever whole, forever shared" — O Lord, does that mean you love everybody the same way? Isn't there something a little special about your love for us the faithful? I think about Paul who hated your followers so much he hunted them down and helped to kill them. Then he turned around and became one of the greatest Christian preachers and teachers that ever lived. You must have loved him much more after he became one of us. Or did you? I think Paul knew you loved him the same way all the time, whether he was cursing or blessing. It was only Paul who changed, when he came to know and trust your love.

CONGREGATION (in unison): "He . . . had set me apart before I was born and had called me through his grace." (Galatians 1:15)[2]

LEADER: Before he was born, you called him; while he was persecuting you, you loved him. Paul knew he could not deserve your love; he didn't have to. And he knew that nothing could change it — not even death or his own faithlessness.

CONGREGATION (in unison): "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Neither death, nor life . . . nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. (Romans 8:35, 38-39)[2]

LEADER: We have said it many, many times, O Lord, but the meaning has often escaped us. "For his steadfast love endures forever." Love that doesn't depend on our being worth it; just as much for the man who plays golf on Sunday as for the man who sits in the pew; as much for the streetwalker as the president of the Women's Association. We aren't able to grasp this, Father; it doesn't fit our way of looking at things. You're asking us to throw away our measuring sticks that tell us which of our brothers is "worthy" of our friendship, our help, our faith, our Lord. Without the measuring stick, where are we, O Lord? Down there with "them" — or could it be with you? Perhaps in one little place we can let your love transform us — our homes could be places where love is free and whole and shared and full and where there is no price tag, no deserving, no outsiders, where each member is wholly loved and each knows that nothing he does or fails to do makes any difference in his welcome. It has taken us a long time to understand that your love is there as much on the days when our faith is weak as on the days when we are weary with our well-doing, but for this strange and wonderful love, we bring our thanks.

Hymn 410: Just As I Am

LEADER: Now we come, O Lord, with our offerings. Whatever the size of our gifts, help us to forget our measuring and our bargaining and to dare to be renewed in your redeeming love.

Thank Offering

LEADER: We have often said and sung the Shepherd Song. We cherish it so much, our Father, because it tells us about your love and care for us. It makes us feel safe and comforted and at home. As we sing it once more, we shall dare to think of ourselves offering this same kind of shepherding care to those we meet each day, making them feel safe, and comforted, and "at home" with us. Love never ends; prophecies and knowledge pass away, but love abides.

Hymn 19: The Lord's My Shepherd

LEADER: Holy, Holy, Holy is the Lord God almighty, who was and is and is to come! His steadfast love endures forever.

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[1] From *The New English Bible: New Testament*. ©The Delegates of the Oxford University Press and The Syndics of the Cambridge University Press, 1961. Used by permission.

[2] From the Revised Standard Version of the Bible, © 1946 and 1952.

L'ÉGLISE ST. LUC À MONTRÉAL

par André Poulain

La Province de Québec fait beaucoup parler d'elle en posant des questions à l'ensemble du Canada et il est normal et légitime que l'Eglise Presbytérienne se demande, elle aussi, ce que devient son témoignage au Canada français. Il est salutaire qu'elle se préoccupe de savoir si la foi qu'elle professe est communiquée aux personnes d'expression française. Il est bon qu'elle cherche à discerner et à comprendre l'évolution des problèmes qui se posent aux églises presbytériennes de langue française. Je voudrais simplement essayer de dire ici ce que représente l'Eglise St Luc à Montréal.

Il est difficile à une église canadienne française de se situer dans l'ensemble de l'Eglise Presbytérienne au Canada à laquelle elle appartient. Sa vie est nécessairement toujours en marge de la grande Eglise. Elle a son action dans une province à bien des égards différente des autres et le fait d'utiliser pour son témoignage une langue différente de celle de la majorité des membres ne facilite pas son adaptation à l'Eglise. Elle ne peut généralement pas utiliser le matériel préparé par l'Eglise Presbytérienne. Pour l'Ecole du Dimanche par exemple, il lui faut faire venir de France le matériel utilisé par les enfants et les moniteurs et monitrices, ce qui a pour conséquence de mettre l'Ecole du Dimanche dans

There is much talk today about the Province of Quebec and for the whole of Canada it is a question mark. So it is normal and legitimate that The Presbyterian Church in Canada ask what is becoming of its witness in French Canada. It is salutary that the Church be concerned and ask questions in order to know if the faith she professes is communicated to the French-speaking people. It is good that she try to understand the evolution of the problems which the French-Canadian Presbyterian Churches are facing. I will simply try to say what represents L'Eglise St. Luc in Montreal.

It is difficult for a French-Canadian Church to evaluate its position in The Presbyterian Church in Canada. Its life is always somewhat marginal, outside of the trends of thought of the great Church to which it belongs. It is at work in a province which in many respects differs from the others and the fact that it has to use for its witness a different language does not facilitate its adaptability to the Church. It cannot generally use the material prepared by The Presbyterian Church. In the church school, for example, we have to order in France the material used by the children and by the church school teachers, which as a consequence puts the church school in an isolated position compared with the oth-

son ensemble dans une situation d'isolement par rapport aux autres Ecoles du Dimanche. Ses enfants ne peuvent pas participer aux concours ouverts à tous les enfants des autres Ecoles du Dimanche. Les jeunes, eux aussi, se trouvent en dehors des autres groupes de jeunes et ils ne peuvent pas, en tant que groupe, profiter du travail de préparation accompli à l'échelon national. Il en est de même pour toutes les catégories de membres d'Eglise, qu'il s'agisse des Dames Missionnaires, des Hommes Presbytériens, des Anciens ou de réunions générales destinées à tous les croyants. Etant une petite minorité, nous sommes isolés et c'est plutôt vers les protestants canadiens français d'autres confessions que les contacts devraient être recherchés.

L'Eglise St Luc,. comme les autres communautés d'expression française, souffre donc d'isolement, ce qui, pour sa vie spirituelle, peut avoir des conséquences mauvaises dans le sens où une certaine asphyxie pourrait se produire. Elle souffre aussi d'une très grande dispersion. Cette dispersion dans d'autres circonstances pourrait être un avantage en permettant un témoignage dans d'autres milieux mais la présence d'un assez grand nombre d'églises d'expression anglaise fait que des membres vivant loin d'une église française et près d'une église anglaise sont tentés de devenir membres de ces dernières. La responsabilité d'un témoignage de notre foi réformée en français

er church schools of the presbytery. The children cannot compete with the children of other church schools. The young people too are outside of the other young people's groups and they cannot, as a group, benefit from the material prepared at the national level. The same thing can be said for all the different organizations of the Church: W.M.S., Presbyterian Men, elders, and for the general meetings open to all members of the Church. Being a small minority, we are isolated and we should look for more contacts with the French-Canadian Protestant congregations of other denominations.

L'Eglise St. Luc, like other French - speaking congregations, then is suffering from isolation and that might have, for its spiritual life, bad consequences resulting in asphyxia. It suffers also from the great scattering of its people. In other circumstances this scattering could be beneficial in permitting a witness in new sections but the fact that there are many English-speaking congregations on the Island of Montreal incline some of our members to attend the services of a nearby congregation. The responsibility of a witness in French in a predominantly French - speaking province is not always felt. And the scattering of people is a major obstacle to the life of a community, making very difficult the possibility of activities during the week. As for the children, it is almost impossible to have meetings for them.

dans une province en majorité d'expression française n'est pas toujours suffisamment ressenti. Et la dispersion est un obstacle majeur à la vie d'une communauté, rendant très difficile les activités de semaine à cause de l'éloignement de ses membres. Pour les enfants, il y a là une quasi-impossibilité à les réunir.

Nous avons montré les difficultés que connaît une église de langue française dans une ville très étendue comme Montréal et dont les membres habitent sur tout le territoire de l'île de Montréal et même au delà sur la rive Sud et dans l'île Jésus. Pourtant, au cours des années dernières, notre communauté s'est développée d'une façon assez remarquable, ce qui a été un cas unique dans la vie récente du protestantisme canadien - français. Ce développement s'est produit à la suite de certaines circonstances qui ont permis d'établir à Montréal les bases d'une instruction en français pour les protestants, remédiant ainsi à une anomalie criante. Notre communauté ayant joué un rôle de pionnier dans la création d'écoles protestantes françaises de nombreuses familles ont pris contact avec nous. Mais il y avait chez certains une ambiguïté. Le système scolaire de la province de Québec (système confessionnel) leur donnait un peu trop l'impression qu'il leur fallait faire acte de protestantisme pour pouvoir bénéficier de l'enseignement qui est qualifié de protestant mais qui en réalité est destiné aux non-catholiques. D'où

We have indicated the difficulties encountered by a French-speaking congregation in a spread-out city like Montreal whose members live anywhere in the area of the Island of Montreal and even further on the south shore and on Jesus Island. However, during the last decade, our congregation has developed in a rather remarkable way which is unique in the recent history of French - Canadian Protestantism. This development took place following certain circumstances which have made possible in Montreal the establishment of the first foundations of a schooling in French for the Protestants, bringing a remedy to what was an abnormal situation. Our congregation having played a pioneer role in the creation of French Protestant Schools in Montreal, many families came in touch with us. The Province of Quebec School System (confessional) gave them the impression that they had to become Protestant in order that their children be allowed to enter the schools of a system so-called Protestant but in reality open to all non-catholics. There was a lack of seriousness in many people who after having got in touch with us went away. Now that the matter has been straightened out somewhat and the school question and the religious one have been dissociated, people who come in contact with us are more serious and more conscious of their responsibilities, while at the same time we always have known people who, in the circum-

un manque de sérieux chez beaucoup qui, après s'être un moment rapprochés de notre communauté s'en sont ensuite éloignés. Et maintenant qu'une dissociation assez nette a été établie entre la question scolaire et l'appartenance à une église les personnes qui viennent en contact avec nous sont plus sérieuses et plus conscientes de leurs responsabilités, quoique nous ayons toujours connu de ces personnes qui, dans les circonstances dans lesquelles elles se trouvaient, ont saisi l'occasion de connaître notre foi et ont accepté avec reconnaissance Jésus-Christ comme leur Sauveur.

L'Eglise St Luc s'est assez bien maintenue dans les dernières années mais elle subit irrésistiblement l'inévitable mouvement de population des grandes villes. Elle reçoit des membres mais elle en perd. Elle reçoit surtout des immigrants et est devenue un foyer d'attraction pour les nouveaux arrivés protestants au Canada. Elle est une communauté qui manifeste la présence de la foi réformée et qui favorise de nombreux contacts avec différents éléments de la population. L'accueil qu'elle réserve et qui lui permet de voir avec joie le nombre de ses membres augmenter se trouve compensé par des départs ou par des pertes occasionnés par la trop grande dispersion.

En plus d'entretenir une vie de communauté, de nourrir un noyau fidèle de l'Evangile de Jésus-Christ, l'Eglise St Luc à mon sens a une

stances they were facing, have seized the opportunity to know our faith and have accepted with gratefulness Jesus Christ as their Saviour.

L'Eglise St. Luc has maintained itself in recent years but it has experienced the unavoidable movement of population of large cities. It received new members but lost others. It welcomed immigrants and became a centre of attraction for newly arrived Protestants in Canada. It is a congregation which witnesses to the reformed faith and which favours numerous contacts with different elements of the population. The welcome it extends has resulted in the number of its members increasing, but this has been offset by departures or by transfers or losses caused by a too great scattering.

Apart from maintaining a congregational life, from feeding a nucleus faithful to the Gospel of Jesus Christ, L'Eglise St. Luc, I feel, has a vocation of presence and of contact. It witnesses to a universal faith valuable to all men whatever their language. Consequently, it is persuaded that its presence is necessary to answer, in the language they use to express themselves, their spiritual needs. It is useful that it be there to make known that there is no possible identification between language and faith and that the conception of Christian Faith which is ours is as good for the French-Canadians as for ourselves.

L'Eglise St. Luc has a vocation

vocation de présence et de contact. Elle est le témoin d'une foi universelle qui s'adresse à tous les hommes, quelle que soit leur langue. Par conséquent, elle est persuadée que sa présence est nécessaire pour répondre, dans la langue dans laquelle ils s'expriment, aux besoins spirituels des hommes. Il est utile qu'elle soit là et qu'elle fasse savoir qu'il n'y pas d'identification possible entre une langue et une foi et que la conception qui est la nôtre du christianisme est aussi bonne pour les Canadiens français que pour nous-mêmes.

L'Eglise St Luc a une vocation de contact. Nombreux sont ceux qui, à cause de dispositions particulières à la province de Québec, prennent contact avec nous. Et là nous devons dire le rôle particulièrement important que joue notre journal mensuel "La Vie Chrétienne" pour lequel les Dames Missionnaires envoient une contribution annuelle. Appuyés comme nous le sommes sur la Parole de Dieu, au sein d'une province jusqu'à récemment monolithique et qui accomplit sa révolution tranquille, au milieu d'une population formée par le catholicisme romain, notre église joue un rôle de témoin et de nombreuses personnes viennent à nous. Cela demande souvent beaucoup de patience et nous sommes appelés à consacrer beaucoup de temps à certains entretiens, mais quelle joie de pouvoir apporter aux autres notre certitude et leur faire part de l'espérance que nous avons en Jésus-

of contact. There are many who, because of particularities in the laws of the Province of Quebec, come in contact with us. And here I would like to mention the very important place our monthly paper, "La Vie Chretienne", has in our French work. I would like to express our gratitude for the support given this paper by the Women's Missionary Society.

Grounded as we are in the Word of God, living in a province which accomplishes its quiet revolution, in the midst of a population greatly influenced by Roman Catholicism, our congregation plays the role of a witness and many people get in touch with us. It very often requires much patience and we are called upon to devote much time to certain interviews. But what joy to be able to bring to others our faith and to let them share the hope which we have in Jesus Christ. Last Sunday we had in our Church Service eight new people attending: five French Canadians, a young couple, and a young Spanish lady, all having been brought up in the Roman Catholic Church. Our hope is that they one day will be received by Profession of Faith as members of our congregation. In the meantime, we have to maintain contact with them, to have interviews in order to lead them to the moment of their life when they will profess their faith in God, Father, Son and Holy Spirit.

At the same time, our congregation is showing The Presbyterian Church to the French-Canadian

Christ. Dimanche dernier nous comptions au Culte huit nouveaux venus: cinq Canadiens français, un jeune ménage français, une Espagnole, tous les huit ayant été élevés dans la religion catholique romaine. Notre espoir est qu'ils soient reçus un jour membres de notre église. En attendant, il faut les entourer, avoir des entretiens avec eux et les conduire à ce moment de leur vie où ils confesserons leur foi en Dieu, Père, Fils et Saint-Esprit.

En même temps, notre église manifeste la présence de l'Eglise Presbytérienne auprès des catholiques canadiens-français. En ce temps d'œcuménisme nous sommes souvent invités à des manifestations ou à des rencontres pour représenter l'Eglise Presbytérienne. Nous sommes même appelés à parler à des auditoires catholiques pour leur dire ce que nous croyons ou pour leur retracer l'histoire du mouvement œcuménique qui trouve son origine dans les Eglises protestantes. Actuellement à Montréal un des groupes les plus intéressants est un groupe inter-confessionnel et bilingue où chacun s'exprime dans sa propre langue qui groupe des représentants des différentes confessions chrétiennes et qui est centré sur la Bible dans une commune recherche pour l'approfondissement de notre foi.

Notre communauté s'efforce donc d'être, dans la grande Ville de Montréal, le témoin fervent et audacieux de la foi qui nous est commune.

Roman Catholics. In this time of ecumenism we are invited to different manifestations or gatherings to represent The Presbyterian Church. We are even invited to speak to Roman Catholic audiences to tell them that we believe or to trace back the history of the ecumenical movement which has its origin in the Protestant Churches. Actually in Montreal one of the most interesting groups is an inter-confessional and bilingual group, which is composed of representatives of different confessions and which is centred in the Bible, where everybody expresses himself in his own tongue in a common undertaking to deepen our faith. Our congregation tries then to be, in the large City of Montreal, a fervent and audacious witness to our common faith.

W.M.S. Membership Pins

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Let us pray!

BY LOUISE REITH

"All prayer begins from the fact that God is even more ready to listen than we are to speak to Him, and even more ready to give than we are to receive." William Barclay.

There are some who have expressed a sense of loss when what is referred to as "the long prayer" has not appeared in the *Glad Tidings*. Often requests come for more "definite suggestions" for prayer. Do we need to feel helpless when no prepared prayer is set before us? Can we not prepare meaningful prayers ourselves for private devotions and for meetings of our groups?

To Whom do we pray? Sometimes when we are asked to offer a prayer at a meeting of a group, we find it difficult. We are afraid of the audience. To whom do we pray? It is hard to forget the members of the group and what they will think of what we are saying. Let us remember that the prayer is being made to God, the loving Father. He is not impressed with fine sounding words but with the sincere concern of the one who prays.

For What and Whom do we Pray? As Christians we should be aware of the needs of our community, our country and of the whole world. Every issue of the *Glad Tidings* helps us to be aware of many of these concerns. Do we ever think of each issue of this magazine as a guide book to intercessory prayer?

For example, let us look at this issue:

—We are told of some of the work at the Helen MacDonald Memorial School in Jhansi, India; of Miss Diana Wadsworth, one of our representatives there; of the Indian teachers; of the children and their activities.

—Miss Diane Petrie tells us of the time she spent at Changhua Christian Hospital; of the nurses and of the mothers and children who come to the hospital. She concludes "I hope you will continue to remember Changhua Christian Hospital with your prayerful support as it continues to minister in Christ's name."

—The Rev. Andre Poulain brings the French work in Quebec to our attention; the protestant schools; and the paper *La Vie Chretienne*.

—Another article emphasizes the needs of youth and the great need for understanding on the part of adults that the best programmes may be offered to youth.

—We are introduced to programme materials which will involve us in New Forms of Mission.

—"With a Dash of Tabasco" points out the need for concern for the world and for courage to stand by convictions.

—"To Rescue One Man" shows the great need for mutual understanding between the Koreans and Japanese in Japan.

—Miss Mary Whale, Director of Overseas Missions, tells of her plans to visit India.

—Miss Giollo Kelly, Director of National Missions, tells of new staff members serving in Canada.

Do not all of these articles provide us with subjects for intercession?

With all these in mind, let us pray:

—for India and for those who represent us as they work with the Church in that land. Especially we would remember the Helen MacDonald Memorial School, the teachers and the students, that they may be true witnesses in their community.

—for Miss Whale as she plans to visit India that she may be given health and strength for the journey and wisdom and understanding in making necessary decisions.

—for Formosa and the Changhua Christian Hospital there; for the women and children who come for help; for the nurses and heads of departments; for Miss Petrie and all who represent us in work with the Church in Formosa.

—for the Korean Christian Church in Japan, that in this Anniversary Year it may be a channel for better understanding between Korean and Japanese people.

—for the work being done through church and school and Christian Literature among French speaking Canadians and for those responsible for this work.

—for all youth work and for adults that they may understand the needs of youth.

—for all who plan programmes that they may be enabled to meet the needs of their groups and be inspired to participate in Mission.

—for all newly appointed staff in Canada that they may be given wisdom and courage to carry out the responsibilities entrusted to them.

—for all Christians that their minds and hearts may be open to the needs of the world and that they may be given courage to stand by their convictions.

Try using each issue of the *Glad Tidings* as a guide book to prayer. Each month as it comes in, read it over, and put down those concerns which call for prayer. Using these concerns compose a prayer for your own private use and if called upon use it in your group meeting.

An Open Letter

Dear Readers of Glad Tidings:

I am planning an overseas field trip to take place in October and November. I thought I should tell you about it.

About eight or nine months ago the Committee of Management of the Helen MacDonald School in Jhansi, India, made the request that I work with them again in matters of constitution and courses of study. We are constantly looking at the role of Christian private schools in modern India. But this past year has made us realize that some definite planning should be tried despite many uncertainties. We will try to look ahead with a view to realizing that we must be prepared for any development in India. We must be prepared to be as useful as we can be for India and, more important, that the love and power of Jesus Christ be released as much as possible.

The changing administration in the Vindhya-Satpura Presbytery and the resulting changes in the personnel needs; changes that events in India today are causing in medical, educational and evangelism will be observed for study and action by Council Executive.

The visit to Formosa and Japan will be brief. I am looking forward to seeing two new staff people in their new jobs following completion of language study. A third new missionary is studying a second language preparing for a teaching job. There are changes in types of missionary jobs for women in Formosa; housing changes, general changes in emphases in the work in these last three years. I have been asked to consult with Mrs. Tsai and the women of the Formosan Church regarding the future — and I look forward to that.

My final call is in Japan. I have been invited to share with the folk there by observing at first hand some of the developments since I last visited. I am looking forward to seeing the missionaries there too, as well as Korean friends.

You know that there has been considerable comment on secretarial visits to overseas fields. But, after fourteen years in this department, I do not see a way in which we can do a job in any place without personal contact. There will be changes in the pattern of visits and I hope to see more of this in effect soon. I would like to see more travel by more people to and from the overseas fields and Canada. I hope you may be among those who see Christian work at first hand. We might even be able to get you to do some job when you are on your travels.

Please pray for us all as we talk and plan. These are strange times but they are glorious times for service.

Sincerely,

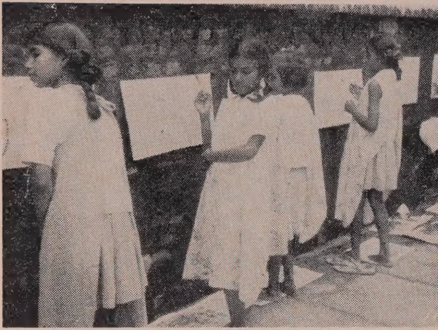
Mary Whale.

September in JHANSI

by Elsie McKague

The sun still beats down on the red bricks of the Helen McDonald Memorial School and on the stony ridge across the way. But it is not now the cruel summer sun of North India, and cooler nights have come. The lime trees near the well stir gently, a bright promise in a land where the presence of water means so much. Warm air flows through the wire-screened window-openings into the classrooms, stone-floored and rough plaster-walled.

On this September afternoon the small girls of the Prep class are busily engaged, for Miss Diana Wadsworth, one of the school's Science teachers, is conducting an extra-curricular class in art. She's an artist, you know, and, having this gift of God, is sharing it with her charges who are taking their lessons in art rudiments, striving to put on paper what they see and feel. Here they are, Picture 1, arrayed in smocks which they made themselves in craft class, working with brushes from a school in the Weston area and newsprint from a Toronto newspaper. You can see that it is a serious business, requiring thought and concentration, and a look too to see what a neighbour is doing.


Picture 1.

In Picture 2, Jasmin James works away, while Madhun Johnny takes time out to face the camera. Madhun, whose mother was a pupil of Helen MacDonald Memorial, is the daughter of Johnny, one of the orphan boys who called Miss Lily Simpson "Mother," and hence Madhun could be called Miss Simpson's "granddaughter".

Picture 2.

Changhua Christian Hospital

by Diane Petrie

During the month of January I had the privilege of observing in the obstetrical department of Changhua Christian Hospital. I would like to share some of this experience with you. I was very impressed with the work being done there.

Changhua Christian Hospital is one of the two hospitals of the Presbyterian Church of Formosa. It was started about the turn of the century and since that time has rendered faithful service to the people of the

Diane Petrie, Reg. N., B.Sc.N., is on her first term in Formosa. She studied and worked at the Changhua Christian Hospital last January. We wrote to the Superintendent, Dr. David Landsborough, enquiring about photographs to illustrate her story. Here is an excerpt from his reply:

"It was a pleasure having Miss Petrie with us for one month. She worked right in with the obs., well-baby clinic and public health programmes based on our hospital and did quite a number of obs. deliveries too. She made a happy and natural rapport with the staff and we enjoyed having her here very much indeed.

"We are extremely grateful to the Presbyterian Church in Canada (W.M.S., W.D.) for donating $2,000 to this hospital. We have a very nice new building but in order to complete it we had to borrow money. This gift helps us greatly to wipe out our debt. We are deeply thankful to your church for its generous gift and for its interest in our work."

central and southern parts of the island. The hospital has recently been rebuilt and is now a functional, well-equipped building. Each floor is finished with a different colour tile. The obstetrical ward is pink which is considered a happy colour by the Chinese.

Dr. Jean Landsborough is the head of the obstetrical department. Under her patient guidance, I was taught many new skills as well as reviewing those which were very rusty. I was able to attempt several procedures which are not considered nursing duties in Canada but are necessary to know when a doctor is not near by. As my work has now developed primarily into a maternal and child health programme, I am very thankful for this experience.

I'd like you to come with me on a typical day. The morning begins with worship in the chapel which is led by members of staff. Following worship, everyone disperses to his own work.

On the wards, rounds are the first item of the day. As this is a teaching hospital with student nurses and interns, each day new lessons are taught and learned. During rounds, the blackboard on the chart cart is frequently raised and a spontaneous class is conducted. Topics discussed vary greatly.

Following rounds, I usually went to the out-patient department or did home visiting with the public health nurse. During clinics health education was always foremost and each

Dr. Joseph Wilkerson, Chief of Surgery doing a ward round on the surgical floor.

A student nurse demonstrates the preparation of food for the babies. There are 14 third year students and 23 second year students at the hospital.

A mother at the well-baby clinic, which is held twice a week.

A patient learns to walk following a successful operation for the removal of a benign spinal tumor.

contact with a patient was looked on as an opportunity for teaching. There were also weekly classes conducted on the wards for the purpose of demonstrating infant bathing and feeding. There is a weekly prenatal class during which mothers visit the ward and the physiotherapy department. In physiotherapy exercises are demonstrated and practiced. There is a great difference between the woman who is prepared for having a baby and the one who is not.

Whenever there was any action in the delivery room, I tried to be there. I had not had any experience in the delivery room since student days. I was able to assist at several deliveries, including a breach and delivery of twins. I had never even seen these before!

The effects of the service given are seen more and more in increased numbers of healthy mothers and children. Gradually people are coming to realize the importance of care during the maternity cycle even when there are no apparent problems.

I'm afraid that my remarks have been limited to only one aspect of the service rendered in Changhua but what I did see of other departments leads me to believe that they are all giving the quality of service. This is a very interesting and forward-looking institution. I hope that you will continue to remember Changhua Christian Hospital with your prayerful support as it continues to minister in Christ's name.

COMING EVENT

- **April 25-27, 1969**—Biennial Conference for Evening Groups in Synodicals of Montreal and Ottawa, Toronto and Kingston, and Hamilton and London, will be held in Orillia Presbyterian Church, Orillia, Ontario. Information to be mailed to you later.

NATIONAL STAFF NEWS

There have been many comings and goings within the National Department staff in recent months. While we welcome new members with real anticipation it is always with regret that we part with members of staff who have served the Church faithfully and well for varying periods of time.

Three of our hospital visitors have found it necessary to relinquish their work. MRS. GEORGE MITCHELL joined our staff in September 1961 and served in the Vancouver and New Westminster hospitals until early 1963 when she was granted leave of absence for health reasons. In February 1966 she again took up visitation work, serving the Vancouver hospitals on a part-time basis. At the end of 1967, on the advice of her doctor, she submitted her resignation. MRS. D. F. HAZELL, who has served as part-time visitor in Riverdale Hospital, Toronto, for the past two years, also found it necessary, for health reasons, to resign, effective June 30. MRS. C. E. REYNOLDS, our visitor in Edmonton since August 1966, submitted her resignation, for personal and family reasons, effective June 30. To these three women, who have represented the Church of Jesus Christ and brought words of cheer and comfort to many hundreds of people during their hospitalization period, we say a sincere "thank you" for a job well done.

It was with very real regret that we bade farewell to MR. AND MRS. F. J. DICKSON, who served so capably and well as house parents in our Presbyterian Fellowship Houses. Mr. and Mrs. Dickson joined the National staff in July 1963 as house parents in Winnipeg. When the Prince Albert Fellowship House was opened in September 1964, their transfer made the staffing of the new House a very simple matter. It is largely due to their efforts that the work in Prince Albert has proven most effective. Because of Mr. Dickson's health, they found it necessary to resign, effective June 30. They have returned to Armstrong, B.C., where they lived for some twelve years before joining the National staff.

Three of our Presbytery deaconesses severed their relationship with the Society in recent months. Mrs. Hilda Zychowka (nee Blackwell), a member of our staff for twenty years, relinquished her duties within

Prince Albert Presbytery prior to her marriage in December. She continued on staff, giving assistance in our Fellowship House, Prince Albert, until April 5. MISS DOROTHY BROWN, who has given effective service in Temiskaming Presbytery for the past year, was married to the Rev. John Henderson on May 11. She continued to serve in Northern Ontario until mid-June when she and her husband left on a delayed honeymoon to Europe. On their return, they will serve in Thompson, Manitoba. MISS SHIRLEY SMART, who transferred to the National staff from the staff of the General Board of Missions in April 1965, resigned, effective June 30, following three years' service within Red Deer Presbytery. Miss Smart is continuing her education at the University of Calgary. Again, to these three deaconesses, we say a sincere "thank-you" and extend our best wishes to them in their new fields of service.

P. Rivett

We have been pleased to welcome to our staff two of this year's graduates of Ewart College, MISS PATRICIA RIVETT and MISS HEATHER TOURANGEAU. Miss Rivett was born in Oyen, Alberta, and as a small child moved with her family to Banff. She is a member of St. Paul's Presbyterian Church, Banff, where she sang in the Junior Choir and later taught in the Church School for five years. Upon graduation from the Banff Composite High School, Pat enrolled in Ewart College. She served in two summer appointments while a student deaconess, on the Alaska Highway van and in Westminster Presbytery. She was designated by the Presbytery of Calgary in Banff on May 23. Miss Jean Smith, Regional Secretary, representing the Order of Deaconesses, presented the deaconess pin and Mrs. J. K. Paul, first vice-president of Alberta Synodical, presented her with an inscribed Bible on behalf of the Society. Pat's appointment, which she took up on September 1, is as Presbytery deaconess in Assiniboia Presbytery.

Miss Tourangeau was born in Renfrew, Ontario. As a small child she moved with her family to Pembroke, where she received her education, graduating from the Pembroke Collegiate Institute. She became a member of First Presbyterian Church, Pembroke, where she served as president of the Young People's Society. As a student deaconess at Ewart College, Heather served in two summer appointments, one in Brandon

H. Tourangeau

Presbytery and the other in Peace River Presbytery where most of her time was spent in the Whitehorse area. Her service of designation was conducted by the Presbytery of East Toronto on May 14 at Queen Street East Presbyterian Church, the congregation with which Heather has had a close association during her student days. Miss E. Luzetta McClelland, Council President, presented Heather with an inscribed Bible, and Dr. Ross K. Cameron, Chairman of the Committee on the Order of Deaconesses, presented the deaconess pin. Heather came on staff June 1 and attended the Missionary Orientation Course at Westminster College, London, during July and August, prior to taking up her appointment to Indian work in the Presbytery of Prince Albert.

M. Avison

A new area of service was entered into by our Society on June 1, with the appointment of MISS MARGARET K. AVISON, M.A., to work with the women and families in Evangel Hall, Toronto. Miss Avison was born in Galt, Ontario, the daughter of the late Rev. H. W. Avison. She is a graduate of the University of Toronto and is well known in literary circles for her gifts as a poet. She has worked in a number of positions in connection with the University of Toronto and just prior to taking up her appointment she was on the staff of Scarborough College. Miss Avison is a member of Knox Presbyterian Church, Toronto, and has had a keen interest in the work of Evangel Hall for some time, having served in this area on a volunteer basis.

We also welcomed to our National staff, effective June 9, MISS SHIRLEY CAYLEY. Miss Cayley is a native of Calgary, where she received her education and was a member of Knox Presbyterian Church. She entered Ewart College in the fall of 1963, and as a student had summer appointments in Winnipeg and Brandon Presbyteries. Upon graduation in the spring of 1966, she was appointed to the staff of the W.M.S. (E.D.) to serve in Cape Breton Presbytery, a position which she held until early May of this year. Her appointment under the Western Division is as Presbytery Deaconess in the Presbytery of Temiskaming.

S. Cayley

Mrs. Livingston

We were pleased to find a successor to Mrs. Hazell as part-time hospital visitor in Riverdale Hospital, Toronto, in the person of MRS. DALICE LIVINGSTON. Mrs. Livingston was born in Numaligarh, Assam, India, where her father was a tea planter. She was sent to England as a child and received her formal education at St. Christopher's, following which she took four years of theatrical training and worked for a while on the London stage. She came to Canada in June 1957 and with her husband Hamish, who is employed by the CBC, joined St. Mark's Presbyterian Church. They have two teenage children, Bruce and Tina.

On September 1 MISS ELLEN CHANNON took up her duties in inner city work in the Queen Street East area of Toronto, where she will work with the Rev. John Robson. Miss Channon, a daughter of the manse, was born in Montreal. She received her elementary education in Valcartier, Quebec, and her secondary schooling at Quebec High School and Canton High School, Canton, Massachusetts. She graduated with an A.B. degree in sociology this spring from Curry College, Milton, Mass. Miss Channon has served for three summers with the Board of National Missions of the United Presbyterian Church, U.S.A., two of which were in inner city work in Philadelphia.

We would request the prayer support of our Society on behalf of these six staff members as they undertake their new duties, that they may be used of God in their varied areas of responsibility to bring comfort, hope and help to those whom they seek to serve.

MISS LILLIAN REAY completed her study furlough in mid-March and has returned to her work with senior citizens in Toronto. She spent her study furlough at the San Francisco Theological Seminary in San Anselmo, California.

MISS EVELYN MURDOCH, who has served as Presbytery Deaconess in the Presbytery of Saskatoon for the past seven years, has been transferred as of September 1 to the Presbytery of Hamilton.

June 30 marked a milestone in the life of the Chinese Presbyterian Church in Vancouver, in that it was the official retirement date of MISS RUTH YEANDLE. Our readers will have noted some of the changes affecting the Chinese community which took place during her thirty-seven years of service, as told by Miss Yeandle in the July-August issue of the *Glad Tidings*. On June 21 a reception was held in the Vancouver Chinese Church, when members and friends of long standing gathered to honour Miss Yeandle for her faithful service to the Chinese people over the years. As a Society, we would add our deep appreciation for a job well done.

MIX 'EM or MATCH 'EM

by Mary Carrington Kirk

An issue which is currently troubling the Christian Education waters is the co-educational group. For many years, work with youth has been traditionally divided into Girls' Work and Boys' Work and the connection between them has been tenuous at best. Church school classes and midweek groups were carefully segregated and parallel programs were planned for each. In recent years, however, mixed church school classes have been making an appearance and mixed mid-week youth groups are becoming increasingly common. There is a steadily growing opinion that co-educational groups are the groups of the future and the day of the all-boy or all-girl group is past. It is pointed out that boys and girls are not segregated in school or in most other areas of activity, and the question arises whether the churches which sponsor programs like CGIT, Guides, Tuxis and Scouts are lagging behind, or whether these programs have values which cannot be found in a mixed group. Before we throw the baby out with the bath water, it would be well to look at both sides of the question.

First it should be noted that age is an important factor. In all these one-sex programs, the number of members is considerably higher in the fourteen and under bracket than in the fifteen to seventeen bracket. It would seem that the appeal of the all-girl or all-boy group fades as youth grows older. In CGIT, senior groups are few in number and small in membership, yet the intermediate groups (12 to 14) continue to flourish. The same can be said for other similar programs. Apparently the all-girl or all-boy group has values for the intermediate which it does not have for the senior. However, it is becoming apparent that the age at which boys and girls want mixed groups is steadily dropping. At present, twelve and thirteen year olds make up the bulk of the one-sex group. The values to be found in such groups can be traced back to the needs of the younger teens. In the first place, they need a place where they are accepted for what they are and where they can feel at ease. If you will observe the natural groups into which this age range divides itself, you will see that by and large they are one-sex groups. Boys tend to look for companionship with other boys and girls with other girls. The all-girl or all-boy Christian Education program in the twelve to fourteen year bracket is therefore dealing with a naturally formed group where the members find a congenial climate in which to develop their social and leadership skills without the pressure of adjustments to the other sex. The all-girl or all-boy group seems to provide something that intermediate boys and girls need and want — a place to grow into boyhood and girlhood in company with their peers.

Yet, having said this, we should consider whether it is really a kindness to encourage boys and girls to remain in a one-sex group. One of their needs, whether they are aware of it or not, is to learn to adjust to the opposite sex, and a properly supervised and oriented group is an excellent place in which to do so.

It is also said that in the early teens boys and girls have many interests in common but they also have interests which cannot be satisfactorily followed up in a mixed group. The differences in physical and emotional maturity of boys and girls of this age mean that the games, subjects for discussion, projects and handwork which appeal to the one will not necessarily appeal to the other. School, church school and various informal activities will allow them to share their mutual interests while the all-girl or all-boy group provides an opportunity to follow up the interests which appeal more to one sex than the other. This is a value in one-sex groups which must certainly be carefully weighed.

Groups, whether for one or both sexes, have an important function as a training ground for future life in society and in the church. It is difficult to say what the situation will be in the future, but we might as well face the fact that at present the adult world is not very highly integrated. Women and men still have different roles to perform in society and even in areas where they might be expected to share more equally, the functions which the sexes fulfil often differ. The church itself is a case in point, although the picture has been changing since the ordination of women as ministers and elders was approved. However, to date, there has been no great rush of women into the ministry or onto sessions or boards of managers. The conservatism of congregations and of the women themselves may be the cause of this, and it will probably correct itself in the future. At present, however, there is a diversity of functions, and it is important that boys and girls be given training on how to assume the roles they will have to play. The question is whether boys and girls can be trained for separate functions in a mixed-group. In the past, groups, like CGIT have been outstandingly successful in preparing girls to be leaders in their congregations in women's and children's work.

Yet the mixed group can provide basic training which can be used by either men or women in the life of the church and can also go far toward breaking down the diversity which is now characteristic of congregational life. The co-educational youth group may be the first step towards achieving a church in which there is neither male nor female, but only servants of Christ.

Youth has such a complexity of needs that it is difficult to answer them all in any one type of group. The all-boy or all-girl group has values for the intermediates which the church must continue to supply. But it must also recognize that such groups are not the answer to the whole Christian Education job. Perhaps the task of the church is to set up priorities of needs and try to help the youth of the congregation identify the needs in themselves and find their way into the group which will meet those needs best.

THE WMS AT WORK

University Study Group Conducted WMS Meeting

Young church members belonging to the Sunday University Study Group of First Church, Brandon, took charge of the programme of the WMS auxiliary there in June.

David Buchanan, recently arrived from Ireland, conducted the devotional, while John Spence of Australia presented a comprehensive study of the faiths of Japanese and Koreans. He said that there is a great hunger among these people for a better way of life and thousands fill the sanctuaries while thousands more queue outside waiting for the next service. Some places it is necessary to hold three services to accommodate the worshippers. "Before Breakfast Services" are popular. He noted that donations are generous for the building of new churches and a beautiful edifice will soon be completed on Mount Fugii. In concluding, Mr. Spence offered prayers for all missionary workers at home and abroad. Selected poems were read by Vivian Cipryk.

Rally at Portage la Prairie

Brandon Presbyterial held a very successful Rally on June 10 in First Church, Portage la Prairie, with over fifty delegates and a number of visitors in attendance.

Inspiring and meaningful devotions were given by the deaconesses, Miss Diane Tait, Miss Jean Clark and Miss Patricia Wigle.

Informative talks by the guest speakers the Rev. David Craig and Mrs. Craig on furlough from Nigeria, were followed by an interesting question and answer period. A "Pageant of Officers" was presented by means of skit, demonstrations, poster, flip chart and poem.

The structure of the WMS was presented by poster from the individual member right through to the formation of the General Assembly. The presentation of each was explained by a WMS member with the Rev. Lloyd Henderson commenting for the Board of Missions and General Assembly. A film entitled "A Place to Stand" was shown.

SEMINAR '68

It was an ecumenical refresher course for graduates of the Anglican, Baptist, United and Presbyterian Training Colleges. Younger and older women shared ideas together at Ewart College for two weeks in June as they looked at their own role as Church workers in the changing society in which we live.

"It wasn't what we expected," said one young Christian education director. Oriented to the educational system of textbooks, courses and lectures, many participants were frustrated at first when they found themselves in a small group shaping the agenda for the days ahead. As individuals began to say what they thought, and talked about the conditions and needs of the world, however, they began to focus in on the real problems which Christians face and the great need to find ways to communicate with those around us.

At the plenary sessions a panel of resource leaders provided food for thought each day. Then the women (there was one man registered) went into their small groups, and the resource leaders were available if called in.

The emphasis was on "change" to meet the needs and Dr. Edgar F. File, Director of Canadian Urban Training Project for Christian Service in Toronto, said we need to be more flexible in our structures and look first at the needs, then let the form adapt itself around the needs. He spoke of the values of team ministries where three churches in an area come together as a planning committee to develop a ministry to the total community.

The Rev. D. M. Stratton, a secretary for youth in the Baptist Church, said, "We cannot get away from change. Our problem is to work within it and relate to the rest of the world in ways that they feel are meaningful."

In emphasizing the importance of living the Christian witness, Dr. Olivia Stokes of the National Council of Churches of Christ, U.S.A., said, "The world is hearing those persons who in their being are representing what they are proclaiming."

As the participants met together on the last day to evaluate the Seminar, there was a genuine feeling of Christian comradeship in the group. These women had found that other church workers were grappling with the same problems as they were. Here, at the Seminar, they had had an opportunity to air their views. Individual workers now felt themselves part of the total picture and in going back to their communities, they could look at themselves as part of a team where their views should be expressed. There was a feeling that men church workers should be invited to future seminars.

The two-week gathering closed with a contemporary communion meal at the United Church's Covenant College.

Explorers Go Camping

Iona Camp, Bala, Ontario

After patiently waiting, the day finally came. We, the Explorers from St. Paul's Church, Victoria Harbour, had been waiting for at least one month for the day to leave for Camp Iona. All packed and raring to go the cars came one by one. At last we were off for a weekend we would never forget.

After arriving we were told that our camp site was at the north side of the lake. Piling our luggage in the row boat, Mr. Gray, Wanda's father, rowed, for his first time, across the lake while we trotted off through the woods. Finally we arrived at our camp site. After we carried our luggage to the cabin, we got acquainted with the area.

We got our sleeping bags arranged and were having a snack, when suddenly we heard a shrill whistle from across the lake. Running down to the shore, Kim and Karen noticed Wally standing on the dock across the lake. Trudging back through the woods we found they did not know the way and had a trunk full of groceries. After getting the groceries back, we went swimming.

We had expected to sleep in tents on Friday night so were glad when a group of boys called Rovers came on Saturday morning and put up tents.

At camp we had chores to do. Some of the girls went across the lake for water, two walked about a quarter of a mile to the cook house to get pots and pans, while others washed dishes, cleaned up the cooking area and the tents.

During the day we had crafts and nature hikes and swimming. We cooked our meals over an open fire. In the evening we got into warm clothes for a marshmallow roast. After that we had a sing song. Putting out the fire one girl accidentally stepped on a coal and went hopping and skipping around; finally she dumped her foot in the lake. After that excitement we went to sleep in the tents.

Sunday was our last day. At 2 o'clock on Sunday every one was packed and ready to go home. Then the boat came to take us and our belongings across the lake. At 2:30 we were on our way home. It was fun at camp and we all enjoyed it very much. It was a weekend we will never forget.

—Jeanie Cadeau, Wanda Gray, Susan O'Hara, Sherry Chapman, Joanne Johnson, Lori Prentice, Kim Adamson, Karen Adamson, Charlotte Stewart, Mary Lee Walker.

OFFICERS' CORNER

Glad Tidings Secretaries—This is the month to get your subscription lists in order. Please make your approach to all the women in your congregation. We hope for many new subscribers this year. Subscriptions for 1969 are to be forwarded to the Presbyterial Glad Tidings Secretary by October 15.

"Council on the Order of Deaconesses"

Acting upon the approval of 93rd General Assembly of The Presbyterian Church in Canada, a historical meeting was held June 14-15 in Ewart College, Toronto for the purpose of establishing the Council on the Order of Deaconesses. Thirty-one active deaconesses and seven representatives of the non-active membership attended. The Rev. J. A. Thomson, of University Church, Toronto delivered an excellent paper on "The Theological Understanding of the Role of the Order of Deaconesses in the Reformed Church in the 20th Century". Mr. Thompson was appointed chairman of the committee on the Order of Deaconesses at this year's General Assembly. Mrs. K. Denton Taylor told of the events and happenings leading up to the formation of the Committee on the Order of Deaconesses and later the Council on the Order of Deaconesses.

At this historic meeting the first executive was elected as follows: President — Emma W. Elton; Vice President — Lois Powrie; Secretary — Judy Craig. Members by Correspondence: Western Canada — Jean Smith; Eastern Canada — Christine Shaw; and overseas — Athalie Read.

Mrs. Taylor in giving her talk put into words what we hope will be the function of the Council. Its purpose will be to provide fellowship through regional and biennial conferences and it will be our means to approach the General Assembly through the Committee on the Order of Deaconesses. This Council will set up its own framework and organizational plan, and will help us realize the vision which now lies before us.

EMERGENCY RELIEF TEAMS FOR NIGERIA/BIAFRA

In response to the urgent request for emergency medical service and assistance in dispensing food supplies, our Church is expecting to place Miss Elsie Taylor, Reg.N., Mr. John Reoch and a new appointee, Miss Doris Adams, Reg.N., in the field around August 15. Miss Adams, a native of Guyana, in offering her services for emergency work in Africa, has agreed to come on the W.M.S. staff for a six to nine month period. She has also agreed that should a need continue beyond that time that she would consider further service in Nigeria/Biafra.

It is the hope that at least five teams will be sent into this area within the next few weeks. We ask your prayers for this emergency service.

THE WMS AT WORK

Costumes and Refreshments Give Atmosphere to Mission Night

Almost all the members of the WMS auxiliary of St. Andrew's Church, Penticton, B.C. were in native costumes of one of the mission fields for their thankoffering meeting. Some were genuine costumes, others were creatively homemade. Represented were Nigerians, East Indians, Koreans, Formosans, Guyanese and Indian Canadians. There was a good display of handicrafts and curios from the mission fields.

The devotional part of the meeting included a paper on "The Faiths of Men" prepared by the president of the Presbyteens and read by a WMS member. A talk on the work and needs of the Church in Canada was given by the Rev. A. J. Gowland.

The social part of the evening included three contests: (a) an observation contest, (b) a jig-saw puzzle contest on the continent of Africa, and (c) a Bible quiz. Partners in the contests were chosen by matching pairs of animals from Noah's ark.

At refreshment time, the buffet table was marked off in sections, with each section representing a specific mission field overseas and one section for Canada. There was chupattis (flat bread) spread with ghee (butter), curd and almond filling in the India section, fresh coconut pieces, banana chunks and pineapple chunks in Guyana, etc.

A good attendance of men, women and children reported an interesting and enjoyable evening.

WMS Tell Story of Missions To Children and Congregation

Kindergarten children of Memorial Presbyterian Church, Rocky Mountain House, Alta. were delighted to see one of their teachers, Mrs. D. L. Soppitt wearing a strange costume on Pentecost Sunday. Two teams of the WMS told the story of Canadian Presbyterian Missions around the world to all departments of the church school and the congregation in poster, picture, story and song. A wide range of articles from Japan, Formosa, India and Africa were on display. An African's chief's costume provoked much discussion among the children.

A special feature of the day was the showing of slides of Shimoneski Kindergarten in Japan, and members of the congregation attending a coffee party following the morning service saw an excellent NFB film on Nigeria in anticipation of a visit from the Rev. and Mrs. David Craig. WMS president Mrs. Robert Rhein, and committee chairman, Mrs. C. Moeller assisted the Rev. G. A. Cunningham at the morning service.

Met at Senior Citizens Lodge

The afternoon Group of the W.M.S. of St. Andrew's Church, Saskatoon, met at Mount Royal

Lodge for senior citizens. In conducting the service of worship, Mrs. Stan Morris gave a brief biography of Dr. Peter Marshall, some quotations from his book *The First Easter,* and presented a copy of this book to the Lodge for the use of the members. Some of Peter Marshall's prayers were repeated in unison. The Rev. R. A. Davidson gave the Easter message, and Mrs. W. Calverley, church choir director, was pianist and assisted with the service of praise. Mrs. W. E. Early, president of the group, closed the service with prayer. Lunch was served by the lunch committee and a time of fellowship was enjoyed.

WMS Hopes to Improve Image Through Recruitment Programmes

In order to project a better image of the WMS Society and correct the erroneous idea that, generally speaking, WMS members are dull, uninteresting and content to leave things as they are because "we always did it this way," favourable publicity and better public relations are essential, agreed Montreal and Ottawa Synodical.

The Synodical has approved a suggested programme of its committee on recruitment which includes a flexible array of suggestions for publicity within the congregation, through the minister and kirk-session, fillers in church calendars, WMS members as "greeters" at services of worship in the church, and a "Missions" Church Service once a year, and in the community, through such projects as visiting in the homes rather than a regular WMS meeting, or each member adopting a shut-in to whom they make regular calls.

Following this campaign of publicity and education, it would be anticipated that an appeal for new members would be better understood and more acceptable. It was pointed out that Christians are not sad-faced, uninteresting persons so there is no room for pessimists in the army of Recruiters. It is important that the approach be with cheerful optimism, well-timed and with charm and good judgment. Never be over-zealous, to the place where persistence only irritates and antagonizes the prospective member, the women were told.

The programme was accepted and approved by the Synodical as "suggestions" of a policy of recruitment, basically uniform in its structure, but adaptable to local conditions in congregations of varying locations and size.

Meanwhile, in Perth, WMS "greeters" have been at the church door each Sunday since January, they are planning to have the "greeters" hand out copies of the *Glad Tidings* in the fall to non-subscribers, and they have a programme of visiting in pairs in operation since the first of the year. Their thankoffering meeting in April, which took the place of an evening church service, was well attended by men and women from neighbouring towns and local congregations. The minister presented an excellent sermon on the Mission of the Church, emphasizing the work of the WMS.

In Carleton Place, WMS group president Mrs. N. R. Dunlop reports that there have been many opportunities to present missions in St. Andrew's congregation, and it could be said that such a programme was in operation there before it was adopted by the Synodical. The minister has included missionary news in monthly letters to families, "missionary news" has been printed in the church bulletins and in messages to the children at the church service. The culmination of all this, she says, was a visit of the Rev. David and Mrs. Craig. Three members of the WMS group met with the session to plan for the event and the minister and WMS president drafted letters and other publicity to advertise the visit. The informal evening, beginning with a short sing-song, was a joint effort and very successful.

A similar programme with an emphasis on missionary education has been sent out to all local groups in British Columbia by that Synodical.

Prayer and Mission Stressed at Meeting

A meditation on prayer and a study on the Canadian Indians were the highlights of a recent meeting of the WMS group of St. Andrew's, Clinton, Ontario.

In the meditation, Mrs. Blacker stressed prayer as being the Christian's golden key to open heaven's door, and said every breath can be a prayer to give us strength and courage as we go through life.

In the study on the Canadian Indians, special emphasis was on the Indians in Brandon Presbytery to whom the group sends a bale each year.

Mission Sunday at Maisonneuve-St. Cuthbert's

On Mission Sunday, members of the Margaret Kennedy Auxiliary of Maisonneuve-St. Cuthbert's Church, Montreal, welcomed the congregation at the church door and took part in the morning service.

The Rev. H. M. Kennedy spoke on the work of the Women's Missonary Society in all its facets. This proved a wonderful "advertisement" of the work and paved the way for a very successful evening the same week when the Edith Munro Home Helpers of the Margaret Kennedy Auxiliary held a Tea. Miss Margaret Kennedy showed slides and talked of the work in the Bhil Field, India.

Mrs. Ashton Kerr, founder of the Maisonneuve WMS group 60 years ago, with Miss Margaret Kennedy. Mrs. Kerr is a resident in St. Andrew's Presbyterian Home, Montreal.

Simple Play for Worship Service

The Marie Douglas Evening auxiliary of Gordon Church, Burnaby chose a campfire meeting for their June thankoffering. For devotions, several members of the group presented a simple play "The Pearl of Great Price," based on Matthew 13:45-46. The different religions of the world are examined in it, but in the end the Merchant finds that he will gladly give all the pearls he has gathered to possess the pearl of Christianity. The wonder and beauty of the pearl is far greater than he could ever have imagined, and his soul is satisfied.

This play was written by one of the members of the group, Olive Benedict, many years ago when she was a CGIT leader. It was most appropriate to the 1967-68 study theme and was also used most effectively at a mother and daughter banquet in May.

Ambassadors in Action Theme of WMS Rally

The majestic trees, well trimmed hedges, flowering shrubs and lush green grass of the Dominion Experimental Farm at Indian Head formed a perfect setting for the Spring Rally of Regina Presbyterial WMS, on June 17.

Mrs. S. J. Henderson, Presbyterial President, opened the programme on the theme "Ambassadors in Action." An informative and interesting report on the 1968 Council meeting was given by Mrs. Henderson and Miss Dorothy Keller, Regional Secretary. Ladies of the Qu'Appelle group took charge of games and the Service of Worship was conducted by Miss J. C. Williamson and Mrs. W. A. Wilson, with Mrs. J. H. Morris leading the singing.

Supper was enjoyed in the pavilion, Mrs. A. Emslie looking after the arrangements, and a relaxing social hour followed during which Mrs. J. O. Broughton, Literature Secretary, was kept busy with unusually active book sales.

At last goodbyes were reluctantly said, but as we faced the homeward journey, each was very much aware of ambassadors who had been active in the work of Jesus Christ, from the call to Abram and Moses down to the call that comes to us today, and we were keenly sensitive of the strength we gather and the inspiration which comes from our fellowship together.

Newslettes

- In Glengarry Presbyterial, "Faith, Prayer and Loyalty" was the theme of their 54th annual rally. Departmental secretaries took part in a workshop conducted by Regional Secretary Margaret Boyd, and Synodical President Mrs. P. W. Murray stressed consideration of the recruitment programme and the need to stimulate more interest in the work of the Society as well as enlisting new members. Miss Ida White, Reg.N., gave an interesting talk on her work with a mobile clinic in India, of her fellowship with the women of the villages, of the sufferings caused by the famine and the methods used to help overcome the hardships and prevent similar disasters.

- At Brockville Presbyterial annual meeting the theme was "Christian Brotherhood" with Dorothy Bulmer, missionary on furlough from Nigeria/Biafra, telling of the urgency of the situation in that country and the need of an estimated one million refugees.
- The Rev. J. Muchan of the Leprosy Mission spoke at an evening meeting of the West Toronto Presbyterial and showed "Day of Good Tidings" a film taken in a leprosarium in Northern India.
- About 150 ladies attended the annual rally of Barrie Presbyterial. In speaking on the theme "Faith at Work", Mrs. Hugh Wilson used instances from the Bible of faith preserved through our forefathers and stressed the need for unrescinded evangelism.
- Taking part in a panel discussion "New Ways in Missions" at Westminster Presbyterial were the Rev. Bill Lacko, Roman Catholic chaplain at Riverview Mental Hospital, the Rev. Ross Manthorpe of Coquitlam Presbyterian Church and the Rev. Fred Metzger, former chaplain at Central City Mission. Pictures were shown of the Westminster Foundation of Religion and Mental Health clinical training programme for clerics.
- Three bus-loads of ladies from Sarnia Presbyterial journeyed to Hamilton with the Rev. George Young as "Tour Conductor". They visited McNab, Central and St. Paul's Presbyterian Churches where they were greeted at each by either the minister, the elders or the ladies of the congregation.
- At the regional meeting of Maitland Presbyterial held in Lucknow, Ont., at which 22 presbyterials were represented, Mrs. A. G. Neal of Sarnia spoke on the theme "In all thy ways acknowledge Him." She said that fear of becoming too involved in Christian service is one of the main reasons for the failure to advance. A truly dedicated life does not fear to participate in depth in the work Christ's followers are called to perform.

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MUNSHI

WITH A DASH OF TABASCO

"Sometimes women make me tired," I remarked, setting down the teapot with a violence that threatened to sink the Forth Bridge, pictured on the stand, into the Firth forever.

"Very good," said S.P., eating the meat-pie with relish. "Salted just right."

J.P. concentrated on smiting the bottom of the up-ended catsup bottle.

"And so do some men," I continued.

"If anything, there may be a shade too much pepper." Suddenly becoming aware of my foreboding eye, "That's what you wanted to know, wasn't it? . . . what I thought of the meat-pie?" As a scarlet flood narrowly missed the tablecloth, "It's too good to drown in all that catsup J.P. is using."

"She said," supplied J.P., "that women make her tired . . . and so do some men."

"Oh! Well, let's leave the men out. You'll be voted down, two to one. What about the women?"

"Well, why do they have to stick to ideas of fifty years ago?"

"Women? Seems to me a lot of things have changed for them in fifty years. Not meat-pies and catsup, of course, but cooking with electricity, and freezers and permanents and voting and . . . I could go on forever. I forgot to mention all the women-drivers."

"S.P.!! No, I mean the idea of not speaking out against world problems."

"Better come down to cases, Allie. Since when did women not speak their minds?"

"I mean, speak as a church group. Nan's been talking to me about future programmes. Seems to us that as W.M.S. women we've got to be less passive. We've got to widen our aims and our horizons. This isn't the 'horse-and-buggy' age. I'd like to see a nice lively debate on some of the things that we as Christians know are wrong with the world picture, using napalm, for instance. This afternoon she brought up the idea, but did the Executive take it up? They think it's something we shouldn't debate in a missionary group. Let's deplore it in passing, but let's have no debate. And horrors, don't send a letter of censure from the group to our sitting member. Nan would like to do it, I know, but you can't go . . ."

"A light," interrupted S.P., "begins to dawn. So that's why your Aunt Mary was a mite frosty when I met her on the way home. When she calls you 'Alice', I know you've been up to something. Are you railroading Nan into anything? Remember, she's President now. As Past President once-removed, can't you let go the reins?"

"It's Nan's idea," quite as frostily as Aunt Mary. "But I do agree with her and I'm willing to stand behind her. We're too much up in the clouds. Let's get down to this earth, and things like napalm or unfair accommodation practices are questions that we as a Christian group ought to speak out on. When I was President . . ."

"Oh, Mom, not another post-mortem!", J.P.'s voice came muffled through a sesame roll.

"Your mother's right," S.P. rebuked. "I don't believe that the Church can sit idly by and let crimes against humanity go unnoticed. Napalm is sometimes a fire to fight fire, but it is the devil's own weapon when civilian women and children are its victims. In fact, it's the devil's own weapon no matter where it's used. Of course the General Assembly did speak to the question, but let's have some 'grass-roots' recorded protest, and not just from our ministers in their pulpits either. Why not forget you're ladies and must observe protocol and go through proper channels? What are you afraid of?"

"Well, I suppose some of the group think they won't like it if we do."

"So? It might stir things up. I can just see the headlines: 'N. Baloo W.M.S. refuses to play Nero while Rome burns!' No, I'm not being funny. People do read newspapers. Someone else will back the idea too. Snowballs don't start from the outside. Our overseas missions may very well be on the way out, but can't we all, women too, jump in on the side of right in world problems?"

"I'll jump in right here, chilly water or no."

"Atta girl, Allie! As I recall, when you were president, no groans, J.P.!, you were adroit enough in finding ways to initiate things. You and Nan try and get your debate. And when you do, certainly have your group consider writing to our M.P., and to the General Assembly, direct. All it takes is five cents, and the courage of your convictions. Christian declaration should be Christian affirmation . . . not only in word, but in follow-up deed. Remember that too! And now to the business at hand. Now's your chance, J.P., to take out these plates and bring in the dessert, and don't forget the catsup bottle."

NEWS IN BRIEF

Scriptures for Bhil People

In memory of Miss Marion Williamson, until her death a member of Chalmers Church, Toronto, the Missionary Committee of Chalmers Church gave $100 through the Bible Society for Scriptures for the Bhil people, among whom Miss Williamson worked from 1928 until her retirement in 1955. From the Canadian Bible Society this money was sent to the Indian Bible Society and was spent on Testaments for the Bhil people.

WOMEN'S MISSIONARY SOCIETY (W.D.) OF THE PRESBYTERIAN CHURCH IN CANADA

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(Approved by Council, May, 1968)

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2. That unspecified legacy monies be used for the purchase of, and additions, alterations and improvements to existing real properties — equipment for the work — student bursaries — Christian Literature — Pension Fund, if necessary — and special grants for launching new projects.
3 That where the use to be made of the legacy is not directed in the will of the donor, local groups who wish to designate the use to be made of the money ask for an indication of where the greatest need lies, within the scope of the Legacy Policy.
4. That all communications and enquiries re legacies be addressed to the General Treasurer and not to Synodical or Presbyterial Treasurers, as the Legacy Fund is a Trust Fund and these are funds of the Society alone.
5. When a legacy is received by the General Treasurer, this information should be forwarded to the Synodical and through it to the Presbyterial and to the local group concerned.

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FOUR BIBLE STUDY OUTLINES, prepared by the Rev. Gwenyth Hubble. These mimeographed outlines will provide a background for the study theme "New Forms of Mission". Study notes and questions for discussion are included for the four passages of scripture used in the study. $ .25

"THE KOREANS IN JAPAN". This packet will be offered again this year as groups throughout the church are encouraged to know about this important work as the K.C.C.J. celebrates its 60th anniversary. The packet contains a copy of "This is Japan Today" by Kyoji Buma and four program outlines entitled "Koreans and Japanese in Japan", "The Korean Christian Church in Japan", "The Korean Christian Church in Japan and its Relationships" and "Resurgent Religions in Japan". $1.50

Junior Highs

GETTING IN ON THE ACTS — a study-action resource packet for junior highs with suggestions for learning about, for exploring and for trying out some of the new acts in mission such as drama, inner-city centres, summer projects, coffee houses. $2.00

Children

"NEW FORMS OF MISSION". Study packet for C.O.C. Leaders	$2.25
"NEW FORMS OF MISSION". Study packet for Explorer Counsellors	$2.25

Each packet will contain the resource book "Whatever Happened on Peony Street?" which tells 12 stories in various settings such as a summer camp, a planned city, a church in the inner city, a hospital, a workshop in Bethlehem, and includes a guide with program suggestions appropriate for the age group, supplementary material, the learning-giving emphasis and pictures.

When ordering be sure to ask for the C.O.C. Mission Study Packet or the Explorer Mission Study packet.

Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

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GLAD TIDINGS

SPECIAL
YOUTH
ISSUE

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Helen C. Proudfoot, B.A.

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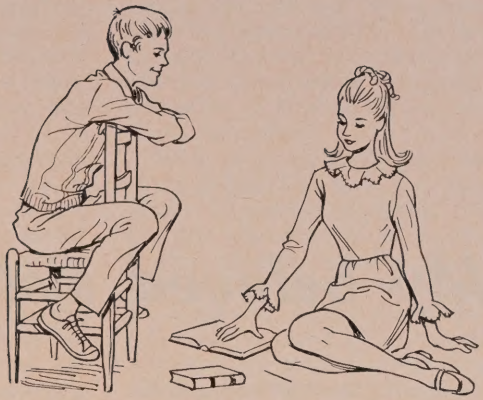


Let's open our ears

by JANET VOISEY

One of the popular books of today bears the title "Games People Play" and another "Games Christians Play". It is quite possible that we, the women of the Church, are inclined to play some sort of game of "polite listening" with the youth of our acquaintance.

The time for games of this nature is past — the Church of the now finds itself engaged in a rather desperate search for new ways to be truly the Church in today's world. Surely, as has been promised, the Holy Spirit is prepared to guide us in this search!

Many of our younger members — members of the Christian Church by virtue of their baptism — as well as youth outside the Church, are trying to communicate to us something of their thoughts and concerns. We must listen and really hear what their voices have to say.

This issue of the *Glad Tidings* is indeed a special one for it contains some of the excellent material submitted as entries in the Creative Writing Contest. Read it with your ears wide open!

JUNIOR HIGH SECTION — 1st prize

My beloved sister

by MARY CUNNINGHAM, age 13
Zion Presbyterian Church,
East River, St. Mary's, N.S.

Someone I am very much interested in is my little sister. Her name is Holly Rose Marie and she is mongoloid. She is loved very much by everyone in my family.

Holly was born January 19, 1963 which will make her five years old in a few days. She has short blondish-brown hair and her eyes are hazel. She is about the size of a two year old girl. She does not walk but crawls along on one foot with the help of one hand. It is very cute to see her roaming around the room this way. She does not talk either, but we think she is trying to. She is kind and very sweet in all her ways.

Everyone in our family loves her and is very kind to her. They are not at all embarrassed by her presence in public. Almost every time anyone walks by her they stop and either talk, play or kiss her. No one neglects her. All of us children try not to be too rough with her so she will not be rough when she grows older. She loves to imitate anything she sees us doing. She claps her hands when we do it and other little things and loves to hug us. When visitors come she is cheerful and friendly to them.

I love Holly very much. She cheers up everyone and myself when she laughs or giggles. She got a little cart that she drives on for Christmas and she moves up to the television on it and moves the buttons. Other toys that she got, she liked almost all of them. I gave her a little plastic wind-up toy for Christmas. When it was wound it would travel around the room in circles and a bell on back would ring. She enjoyed it very much and I was glad and very pleased that I had picked out something she liked.

Let us think. Why did God send Holly to us? God sends every person for some special reason. Why are mongoloid and mentally retarded children sent to certain families? They must be sent for a certain reason or job, and they are. I think Holly was sent to us to love us and for us to show that love towards her and to everyone else in our family. I think we all do show our love towards each other.

Holly is a very lucky girl. She has a family that loves her very much. What about mongoloid babies who when born are not wanted by their parents? But most parents keep and love their babies if they are mongoloid. Almost all mongoloid children today go to schools when they are eleven years old. Our family will feel very sad when Holly will have to leave us and go to school but we will be glad that she is learning and will be able to come home after a period of time.

In closing, I would like to say that I hope the opportunities of schools and loving families will still be done in the future for these children.

* * *

SENIOR SECTION — 1st prize

"Remembrance Day", a poem written by Patti Waldie, age 16, of Knox Presbyterian Church, Walkerton, Ontario, won first prize in the Senior Section. Her poem will be printed in the November *Glad Tidings*.

SENIOR SECTION — 2nd prize

MONEY and HAPPINESS today

by COLLEEN MOFFATT, age 16
St. John's Presbyterian Church,
Toronto, Ont.

"Money can buy happiness."

From about 600 B.C., when the Lydians introduced the first coinage system, man has discussed the validity of this statement. One of the stumbling blocks that has probably hindered him is the vagueness of the word "happiness". Webster's Illustrated Dictionary defines it as "a state of bliss, joy or contentment".

In our society today, many people believe that money and happiness are synonymous. If that is the case, then a country like America should be bulging with joyful, contented people because they have the second highest living standard in the world. However, it seems rather ironic that they should also have a similar rating for suicidal deaths. Let us, then, examine this statement and learn how it affects us today.

If you were to ask a relatively poor person whether or not money can buy happiness, chances are that he would strongly support this argument. This is quite natural because it is rather difficult to be in a contented state if you are starving from lack of food or freezing from lack of shelter. However, once you have acquired these basic needs, it should be possible to live a relatively happy life. Unfortunately, society today prevents this. For example, if a closely knit family is content to live in a poor downtown area, they are immediately labelled "lazy and unambitious". Although they may have found happiness in such simple pleasures as going for a walk or reading an interesting book, our society refuses to accept this, and thus pressures the man in the family through guilt feelings, into taking a second job so that he can provide a few more luxuries for his family. Often this results in many more pressures and a gradual decay in the family unit. If people, who probably are not happy to begin with, would stop trying to tell others how to be happy, it would indeed save a great many problems.

The middle class, no doubt, is the largest group which believes that material things can buy happiness. This is not surprising because throughout their lives they have been conditioned to accept this idea. A child brought up in such an environment is incessantly told to acquire a good education so that he will be able to have a high paying job, like Joe Blow next door. Subconsciously, his motto is "that the other man's grass is always greener". Thus, the rest of his life is spent in a never-ending struggle to be as happy as his neighbours by acquiring that second car or taking a cruise on the Caribbean. However, there is always somebody else who has more than he does and therefore, in his eyes, *must* be happier. Contentment then, is a distant goal toward which he is constantly working. Unfortunately, in his quest to reach this unattainable end, he fails to enjoy the various pleasures that he already has.

What about the rich? If money can buy happiness, should they not be living in an eternal paradise? Such is hardly the case. The prime example would be the number of movie stars and influential men who end their lives by taking an overdose of sleeping pills. Although psychologists give numerous reasons for these actions, I believe the basic one is that the person has discovered that all of his money cannot assure him contentment. Throughout his life he has bought himself friends, popularity and power, but when at last he has finally found something he really desires, he is unable to purchase it. For some this realization is too difficult to bear and they cannot face it like responsible adults.

In the hippie movement which is flourishing throughout the world, we see many young people who wish to withdraw from a society that is interested only in the pursuit of materialistic things. They are far more concerned with gaining spiritual satisfaction, whether it be by taking drugs or living in a hippie "hole". Perhaps the youth of the world have discovered something that many adults have failed to see. In the Beatle's Sergeant Pepper's album, we hear the story of two distraught parents who are wondering why their daughter has left home.

> "What did we do that was wrong
> We didn't know it was wrong
> Fun is the one thing that money can't buy
> Something inside that was always denied."

Thus, we can see that money alone cannot buy happiness. Money can buy innumerable material items, but these do not necessarily bring contentment. Happiness is a state of mind or an outlook on life that has to be manufactured and nurtured from within, not something that can be purchased from a nearby store. Because of this, it is relatively rare and needs to be greatly treasured.

JUNIOR HIGH SECTION — 2nd prize

My thoughts on NARCOTICS

by DEBBIE CUMING, age 12
Calvin Presbyterian Church,
Sudbury, Ont.

Why do people take narcotics when they know what harm they do? Do they really care what happens if they take these drugs? These are a couple of questions people ask concerning the people who take narcotics. They rise up in my mind also at times. My answers may not be right but they are what I think is correct.

People take narcotics, I think, to see if they can get any more fun out of life than they already do. The world is dull, they seem to think, and try to escape and find a world more to their liking. Most young people take drugs because they want to know what it feels like or just because the gang does it.

The second question is a little harder to answer for it takes a bit of thought and, besides, you aren't the person that takes narcotics.

On a television program, two teenagers were interviewed. Both boys took the same drug and told what the whole bit felt like. It seemed as if it didn't matter at all what the after-effects were, even if they went insane. Do you ever wonder what God has to say about drugs? I do and I tried to answer the question, not meaning that I have God's power in my way of thinking, but if He were a person living with us now, this is what I came up with. If God was living in the flesh He would probably say what these young people are doing is wrong, even if they think it's alright to do it. He made them to be what they are and nothing else. Their minds were made by Him also and we shouldn't go around destroying and ruining them like little children do their toys! I thus conclude that what God put inside our heads is not meant to be played with but to be used constructively.

Why am I thankful?

I'm thankful for our country
And all the things we love
Homes and schools and churches
And all blessings from above.

And for our friends and loved ones
I'm grateful every day
The right to live: the right to give —
And the privilege to pray.

I'm thankful for the blessings
That we receive each day
Little things we take for granted
That often come our way

Nancy Forgaty, age 13
St. Andrew's Church, Pictou, N.S.

Arty, the brainy ant

a modern-type parable

by SHARON MacDONALD, age 16
St. Andrew's Presbyterian Church,
New Glasgow, N.S.

There once was a real swingin' type ant named Artie, who firmly believed no ant should have to slave all summer in order to eat all winter. In Artie's opinion, the whole thing was preposterous. It was time ants got with it and got in line with the swing of things. So, while all the other square type ants bustled thither and yon gathering food, Artie lay in the shade and thought of his BIG PLAN to free all ants from labour. In future grateful generations, it would be known as the ARTIE PLAN.

Artie got away with all this laziness because he had personality.

Oh, my, yes! No one would deny Artie was charming. Girl ants said, "Ooh, la, la, that Artie really sends me! I mean, really!!"

Boy ants sometimes felt like booting him across country, but didn't because, darn it all, Artie — the lazy shyster — had brains, and all males admire brains in other males.

No one ever offered any satisfactory explanation as to just why Artie had brains. Maybe they just thought that anyone who could live around an ant hill without working must have something!

"If I just had one-fourth the brains of Artie," they told themselves, "I wouldn't be dragging this darn cake crumb around."

Even the Queen Ant, who was a real old doozer when it came to work, had a soft spot for Artie. He was lazy, but he was charming, and such good company and so clever. One couldn't let him starve! Each fall she took him back into the ant hill where he promptly settled himself in the warmest corner to think about his BIG PLAN all winter.

But all good things come to an end, and circumstances alter cases, as the saying goes.

It was a hot day — the Queen Ant had a headache, her girdle hurt, and a thoughtless boy had stuck his fishing pole into the ant hill. Someone had to get it, and Artie was resting in the shade of the corn kernel that had fallen on her big toe.

"Artie," she said coldly, or maybe hotly. "I will have a word with you. This is your last idle moment in this ant hill. You are a bad example to the young. They are holding demonstrations. Now either you work, and I mean **work**, or out you get! I have spoken."

They were hard words and Artie betook himself off behind a mound of earth to think them over. To be left out in the cold meant exit one Artie. He must think! think! think!

Slowly Artie became aware of something. He wasn't resting behind a mound of earth, but behind a whole chocolate cookie, left there by some stuffed child on picnic day. Artie lost his cool. He ran in circles. Why, here was his plan, all in one piece! He would live inside the chocolate cookie all winter, maybe several winters! Eat, sleep and live it up! Then would come time to tell all ant-dom of his BIG PLAN — a chocolate cookie for every ant!

Artie collected his wits. No one must find his secret. He worked harder than he ever did in his life finding food for the ants to gather far removed from the previous chocolate cookie.

Queen Ant was quite impressed. She was pleased she didn't have to keep her promise and boot Artie out. As we said, Artie had charm.

When Fall came and time to close up the ant hill, to the amazement of all, Artie refused to enter.

"No, your majesty," he said humbly, "I have burdened your hospitality long enough."

"But you worked harder than

any of us," cried the girl ants.

"Don't be a jack-ass," growled the boy ants.

But Artie was firm and remained outside. When all was quite, he hurried to his precious chocolate cookie. How would he get into it? Then he spied a woodpecker boring holes in a pine tree.

"Hey, driller-drip!" called Artie. "Would you mind drilling a hole in this thing for me?" Down came the woodpecker and with a rat-tat-tat drilled the chocolate cookie to the ground.

"Hard on the teeth," chortled the woodpecker who sort of liked a joke.

But Artie wasn't listening. He was inside the cookie house. It was super, but a bit drafty. Artie went out again.

"Hey, maple tree!" he called. "How about dropping a leaf over this thing?"

"Certainly," said the maple tree softly, and a leaf gently fluttered down over the cookie house.

Artie was very excited. It was warm now and full of food, but it was rather dark, Artie went out again. He discovered a firefly hiding under a toadstool.

"Look, bright eyes," he said, "I've got a real cool pad and I'll share it with you for heat and light. How does that grab you?"

It grabbed, and the firefly went home with Artie.

Artie was jubilant! He had food and heat and light and company. But life should have more than that. Music, that was it! Artie went out again and returned with two tree crickets, a grass-hopper and four mosquitoes. What music!

Artie was in ecstasies of joy. His BIG PLAN! What a PLAN! He had food, heat, light, music, merry companions!

And the hole in the cookie home got deeper and wider. It was too good to waste.

"Let's have a dance," cried Artie. "A dance, that's it!"

So Artie went out again. He returned with a yellow wasp, three caterpillars and a dragonfly.

"What a night for a party!" he cried. "It's raining! On with the Go-Go-Go music!" And everyone danced and ate and danced again. It was really some do.

Then — I hate to tell you this, but just when the yellow wasp and the wooly caterpillar were having a go at the frug, down came the roof of the cookie house, washed away by the rain.

"What a mess," gasped the wasp, a sharp sort of fellow. "What a mess!"

Artie turned and glared at each of his shocked and shivering guests in turn, chocolate running off the end of his nose.

"I just want to tell you slobs," he said proudly, "because you will never have the brains to think it out for yourself." "I just want to tell you — it takes brains, real brains, to get into a mess like this!" And he rambled off under a pine cone.

The moral of this story is . . .

Autumn in Ontario

by Marlene Ferguson, age 13
Wick Presbyterian Church,
Wick, Ont.

Silently, Autumn slips in on a warm night in October. He comes in brilliant shades of red, orange, and brown and deposits a tiny drop of each colour on every tree. Then, after giving the grass a touch of hazy brown, Autumn wades through streams and rivers and makes them a bit cooler. Crawling in through cracks of doors and windows, he whispers to people that they had better start hauling out warmer clothes from the cedar chest. As if to be a little ornery, he drops the temperature down from a nice sixty-five to a fifty. Then, visiting fellows of big sports teams, Autumn tells them it's time for football and soccer.

Now he's beginning to get tired so he lazes along the beaches and hurries the tourists into their cabins to pack up and go home. Ready for a rest, he carelessly pulls the leaves from the trees and blows them into every fence corner and driveway.

All is done now, so he lies down to sleep in the subsoil and shoves the frost up a little for a blanket.

"Winter can make its entry any time now; my job's done," Autumn murmurs as he falls asleep.

ON BEING AFRAID

by CATHERINE SIMPSON, age 15
St. Matthew's Presbyterian Church,
Grand Falls, Nfld.

Being afraid is unexplainable. Abstract, elusive, unreasonable, it is one of the most potent of my emotions because it can control me.

A mysterious feeling, it is often inside me; yet I fail to realize it until it builds up, slyly and secretly, and I am mired in its heavy, choking swamp. Struggling silently to escape it, I constantly concentrate upon it, only to find that I sink deeper into the quaking wet mass of green-black slime, being swallowed, gradually. All around me, people are up to their necks in panic, crying desperately for help to other people on a sunny bank of grass not far away. Some of those people sit and laugh at us, not understanding our plight, but others fling ropes out to us, yelling encouragement; and some caught in the oozing sludge manage to grab these lifelines. They are pulled onto the heavenly green bank of Relief, at which all the unfortunates about me scream even louder for help, begging, pleading. I add my voice to the pitiful wails of the throng, all trapped, all fighting the horrible black stuff, straining frantically, feverishly, just to get out. But against the strangling muck, they, like me, are powerless. It is a strange, merciless force — the more I try to escape it, the more it drags me down, steadily, relentlessly.

If I wait for someone to help me, I may wait forever and just sink out of sight into utter insanity, so I must escape the rising tide myself. Fighting it directly is useless, so my only alternative is — not to fight it. The swamp seems to like a battle because it knows it can win, but how would it cope with a refusal to fight? Subtly, I change my tactics. Thinking furiously about anything but fear, I recall that somewhere I gathered that beauty is stronger than ugliness, and fear is ugliness because it captures man, makes him its guinea pig, paralyzes his mind so that he cannot be happy or sad, cannot love, — cannot be man. I shall have to think about beauty — beautiful things, happy things — if I can. Quite insecure and doubtful, I stare for a moment at the still waters of my mind, and, then, smothering my hopelessness, I quickly, recklessly plunge, and lash up a hurricane. . . .

I imagine trotting lazily on a little chestnut mare I once owned across a sunlit field jam-packed with daisies and buttercups. To make her canter, I tickle her soft, fat sides with my heels — and find myself sitting, unexpectedly, smack in the midst of a huge clump of sweet, smiling daisies. My dear, obliging little horse — (she never did like cantering!) — surveys me, questioningly, with bright playful eyes, erect ears, and a forelock so soft and wispy hiding a perfect snow-white diamond, chewing pensively on several luckless daisies which project between her lips at various, ungraceful angles. "Something wrong?" she practically asks, and so very innocently! Glistening in the sun like a copper kettle, she waits for me, patiently crunching, thick fluffy mane lifting from warm neck in the breeze. Whinnie, you know you're a little imp, but I love you, too! . . . Or I think of strolling along a vast, white beach near an outport on the north coast. It is fun to run barefoot on the firm wet sand, feeling it cold and sticky, staying just out of reach of the blue-white breakers sliding caressingly inshore; and then to turn and watch the ocean greedily gobble up my tracks. I hear the soft sea-roar and I sniff the salt sea air on a snappy breeze sighing in off an aquamarine iceberg, impressively aloof and wise-looking. Sadly knowingly, grey gulls scream and swoop in with the waves, just as they have done for hundreds, maybe thousands, of years. I think men could learn a lot from gulls and icebergs if only . . . Oh, dear, I have stood still too long — one should never stand on the seashore — for the Atlantic has gripped my legs with familiar, icy fingers, and my thoughts plummet to earth like a rock, with a shock . . . . So I conjure up a vision of the intense pink-orange twilight, all that is left after the beautiful god and his flaming chariot have dropped over sleeping purple-black hills, when the navy blue curtains of night are falling all around; the pianist, long fingers racing over white and black keys, dizzying, electrical melodies careening through the maze of my mind to my soul, Beethoven to Peterson to . . . tapping foot; a winter morning, before dawn, a pure peaceful moon, with blue glowing snow and silent black spruces standing grim, brooding, eternal sentinels of solitude; and the seething mass of tortured writhing naked bodies painted all over the ceiling and wall of a chapel by a genius; the gentle chill of my bed as I slide between slippery, yielding sheets; the breathless anticipation of spring days, when the earth squirms restlessly, vigourously, under my feet, living at fever-pitch, churning up clean mud and happy flowers, as invisible birds shout gleefully from treetops at dawn, waking the morning; the cool, artful improvising of a jazz trumpeter on a blues and the rich, warm brandy voice of a tall, young, blond singer who sings of Truth, lonely and sad. . . .

I open my eyes, my mind whirling pleasantly, like a tornado. But look! What is this? I am standing on a grassy knoll, the sun warming down to me, the air pastel yellow, while a breath of air nudges the tops of the grass and shadows scamper across it. I look down and

see the terrible swamp far below me, full of people still — how did I escape? Startled, bewildered, I am insensible for a moment until I realize suddenly that after thinking of things I know and love — beauty — I was no longer imprisoned by fear, so these simple things must have bulldozed the clouds of mud out of my soul.

Now I am free and flying.

(Which only goes to prove that the most important thing about Being Afraid is deciding How Not to Be Afraid, and simplicity and honesty will do the rest.)

A SONNET TO LONELINESS

I'm all alone in the world today!
I've not one friend to whom I can say . . .
"Why am I always by myself
Like a torn-up doll put on the shelf?"
I have no time to wonder why,
No time to sit and watch the sky.
I sit and look at all the names
Before me. Then I play some games
At guessing — how many friends each have.
But that's not fun! I feel I have
A feeling of this world . . . depressed,
I think of all the lives I've messed.
I'm all alone in the world today!
And I'm afraid it'll stay that way

Debra Munroe, age 16
Presbyterian Church, Paris, Ont.

A nation and its builders

by JANE CAMPBELL, age 17
Zion Presbyterian Church,
Charlottetown, P.E.I.

"I am a nation; the reflected face of my people — those who have striven to make me strong and free. In the eyes of many of the earth's nations, I am comparatively young. Despite my youth, however, I have foundations of power and wealth, and a heritage of the uniting of the customs and ideas of "New Canadians" who have come to me from the four corners of the world. In me are seen the faces and traditions of many. Because of the patriotism of my people, I am becoming a leading nation, strong in industry, resources, and integrity.

I am the weather-beaten face of an Indian leader — subdued and somber as he reflects on the present state of his fellows, but showing a deep, unconquerable pride. This is the man to whom God granted a wide, rich land for his inheritance — a land snatched from within his hands by white men of power and greed. To this man I seem unattainable, yet he is my son.

In me is seen the face of politics, strong and enigmatic, yet able to be controlled, in this our democracy, by the voice of the people. In a free nation such as I, men can live and feel as they please without the fear of oppression, as long as their ways of life do not in any way harm or hinder his fellows.

To many in other lands, I am the face of security, health, and peace — a symbol of the free way of life. This is only partly true. There are those of my people who are poor and destitute, as there are in other lands. It is only possible to give aid to these people through the understanding and assistance of those more fortunate.

I am the shrewd face of the industrialist and the businessman. These men are the symbols of my power and wealth. They are men who bring rich resources out of my soil and who create, out of these raw materials, goods necessary to the life of me as well as to many others of the world's nations. These and others of my people are seen abroad as tourists and ambassadors. They represent me in the eyes of the world's peoples. I am dependent on them to introduce me in a true and respected light.

My future rests in the hands of the young people in whom I have considerable pride. Like myself, they are standing on the threshold of a new century. I can afford them opportunities in many fields of endeavor; in industry; the professions; in business; on the land; and in the opening up of my vast northern resources.

Like all of my people, the youth come from different races and backgrounds. They even speak different languages. Already they are deeply conscious of the problems of living in a changing world. Through increased standards of education and an ever-widening chance for general knowledge, they have developed a natural tendency to examine things and ideas. Though they have different traditions, the youth of today refuse to accept at second hand the thoughts, attitudes, and beliefs of the past. The young people insist that their influence be felt in the fields of religion, education, and politics, and that they assume more responsibility in deciding their future and the future of their nations. In spite of a critical attitude on their part, I am confident that these young Canadians will insure for me a greater place in days to come, among the nations of the world and so, I place my future expectantly in their hands."

* * *

"I am a young Canadian, born and brought up with all the advantages that this nation, in her own youth and strength can offer me. To her I owe my security and well-being and to her, I will give my loyalty, hard-work, and love. I am not alone in my thankfulness to her but merely one of thousands.

We accept, with eager hands, the challenge she throws to us. We are young — yes; but our nation is also young. Together we can grow sharing our successes and failures, our joys and sorrows as we travel through life. As we, the youth of the nation, grow in knowledge and in an understanding of the world, our nation, Canada, grows in importance and strength. We the youth of Canada are ready to take over the affairs of the nation; Canada will be ready to accept us.

In years to come, we will prove to the countries of the world that we, the young people, are capable of the responsibility for which we are being prepared. This will only be possible through the consideration and council of the older generation.

To this end, our parents, teachers, and adults in all walks of life are helping us, patiently and wisely. These people are introducing young people to the world and its demands and to them we owe much. They have given to us many opportunities for growing together in understanding and love, through youth groups of all descriptions.

Our government, in these days, is working to provide a firm foundation of responsible government on which young leaders of the future may build. It provides money for scholarships and student loans for education. New territory and new industry are opening up for the future betterment of our nation.

Canada seen through "the eyes of tomorrow" is, at present, only a dim dream. But this dream will become a reality because the nation's youth have been brought up in an atmosphere of security and strength and in the awareness of a God of love and mercy. From this nation they have received much and, I feel, they will, out of grateful and proud hearts, uphold the heritage of Canada and make her indispensable to the world."

THE ADDICT

The life about you slowly drifts away,
And mind and soul find strength anew.
Everything's bright and never blue,
In this that eternal day.

You cannot touch the things around you;
Reach out and they are no longer there:
But it doesn't matter, You don't care,
You're satisfied with the things you do.

You don't look forward with hope;
You don't care to look behind;
What can you expect to find?
You have given in to that with which you could not cope.

—Patricia Bragg, age 16
Knox Presbyterian Church, Brantford, Ont.

What CGIT Means
TO ME

by JANET SPOIALA, age 13
St. Andrew's Presbyterian Church,
Windsor, Ont.

Canadian Girls In Training is not known to many people of Canada like guides, brownies, or scouts but to me it means more than just an organization. It gives girls the chance to share and donate to people who are less fortunate. Worship is also a part of CGIT but is not in the way that you learn at church or church school. For example, in our group we listen to stories of people today and their hardships. When we have finished learning about these people we send a donation of money to the missionary society. Not only do we send donations to people in other countries, but to people in our own community. A short time ago our group took a tour to the Red Cross and were told about children, men and women needing medical care that you could not get in the hospital. We had been told about things we have never heard about in our lives. Many projects such as donations have been accomplished in our group and probably in others. One project is making toys for children in the hospital because there is not enough toys for them.

Canadian Girls In Training like guides and brownies has a uniform called the CGIT middy. This middy is white with a navy blue collar consisting of two white stripes embroidering it. Also it has a long sleeved blouse with a navy blue cuff embroidered with white stripes. The stripes on the collar and cuff are to represent the three great sea victories of Lord Nelson and these were: The Battle of the Nile, Battle of the Baltic, Battle of Trafalgar.

There is a CGIT monogram on the left sleeve and both sides of the blouse are pinned at the waist with a large pin. Also there is a black tie, tied in a knot at the waist. This knot is called the Friendship knot. The black tie means we are mourning the death of Lord Nelson. A CGIT pin is worn on the left side of the tie opposite the pocket. There is an explorer pin that can be worn below the CGIT pin on the tie. This pin is worn when you have finished explorers and are ready to start CGIT. A World Friendship badge is worn on the right sleeve just above the cuff. Also you wear a navy blue or dark skirt.

Fun is also a part of this organization. In CGIT all the girls join in the songs, crafts, and games. We play games such as Donkey, Dodge Ball, and others. Crafts are discussed to find out what to make.

There are many different kinds of fun in CGIT. One of them is going to camp. There are many CGIT Camps in Canada. Here girls are active in taking part in games, swimming, crafts, hikes and others. Bible Studies are a part of camp. At one camp in Essex you are taught to square dance, exercise, and play new games. Camps give girls the chance to have many new friends.

Another type of fun is to have a tea or banquet. This is where you prepare tea and cookies etc. to raise money for the missionary society.

Girls of CGIT not only give money to other people but keep some for the group to buy equipment for crafts and others. Like other organizations, CGIT has an opening meeting. When we begin our meeting, we sing the CGIT song. Then we state the CGIT purpose and motto. The president asks the secretary to read the minutes. When they are declared approved, the president and secretary signs them. The dues are then collected. Next the president opens the old business. This is where you talk about things that have happened on an earlier date. Then the new business is discussed. This is when you talk about what you are going to do in the future. This is the CGIT Meeting.

This is just a brief outline of what Canadian Girls In Training means to me. You name it, CGIT girls do it!

AUTUMN

The trees are burning with colour.
Their leaves are dying,
But their pain is glorious —
Beautiful.

They have lived.
They have felt life
Flowing through them;
Seeping through them —
Pervading them with the
Strength to become beautiful
Green and silvery leaves
While they were still tight little buds.

It hurt them to grow,
But life was thrilling for them —
The wild exhilaration of being
Buffeted and torn in a violent storm
Was their's alone.

For them, too, life was also
Peaceful — calm and quiet,
Drooping, picturesque on
Warm, buzzing summer days.

They stretched with the
Newness they felt in the
Spring; and curled up with
The oldness they felt in the Fall.

Their blaze of colour; the
Brilliant glory of Nature's
Swan song is tremendous!

They cry out in their
Beauty. Why? Because
They have to die so
That the tree may

Live,
And grow,
And be covered
With new life,
Next Spring.

The biting frost
Pinches them with icy
Fingers, to make their cheeks
Red. And yellow and orange,

So that the old leaves
Are proud,
And have cause to sing
In these last few weeks;
To sing in glory and
Praise to God.

And then to drift slowly
Asleep — to drift soundlessly
Down from the branches
That have held them and
Supported them and
Protected them —

To fall asleep and cover
The feet of the tree and
In so doing, nurture the life and
Foliage of the tree, in
Years to come.

— Helen M. Posno, age 17
First Church, Pictou, N.S.

Forever yesterday

You have grown senile in
serenity;
Time was your grandfather,
but even he
relinquished the bond of
blood
to leave you tangled in
rosy ribbons of self-reality.

Time was patient and
Opportunity
whispered in the breeze at
your
back — urging you on;
yet you ignored these your
only friends and drifted into
solitude in order to walk
the meadows of memory.

In the land where flowers
flourish in the food of
fondness
and weeds of failure have
rusted into oblivion,
You forge hypothetic hours
of happiness from
the ashes of your tears.

Your eyes gleam in the flame
of "if only"
yet you are alone in the
golden age of never-was.

—Rick Stow, age 17
Clarkson Road
Presbyterian Church,
Clarkson, Ont.

What in the World is the World coming to?

by KAROLYN MASSEY, age 12, Church of the Covenant, Lansdowne, Ontario

"Dear Sir or Madam:

I would (like) to enter this contest. I wrote this essay on my own and I let off a lot of steam and I'm going to let the public read it if they want. I am only 12 years old going on 13 in April and my essay has approximately 330 to 350 words a far cry from 1500 but I tried. I am glad to get all this steam out and thank you for holding this contest.

Yours truly,
Karolyn Massey"

To me God is a wonderful *thing*. I don't really understand what the Bible means when it says 'God is a being without form'. I try to listen and understand the minister's preachings in church but it is so hard to do this. I read the Bible and understand some of it. In school, in Grade 6, my teacher tried to teach us the Bible and God. Some of us understood and were eager to learn more. The rest of the class couldn't and wouldn't understand and listen because they care less about God, who he is, what he wants us to do, and what the world will come to without Him. What would happen to the world, us in general, if God were to leave us and go away. We would be lost some of us and the rest of us will just go on as we are now; using rough language, gambling, drinking and despising God. I try to love and obey God and I talk to Him through praying. Maybe I don't pray to God and talk to Him just right or just proper but tell him my problems the way I feel that He should hear them. God is everything and I enjoy hearing His teachings from the minister. In the future everyone will be so fascinated with all the new things people are always inventing, that no one will have time for God and that, I feel, is absolutely stupid! If you sit down and thought of all the things God has given us, you'd see why I feel this way. Why can't people just leave their work and take a few minutes to be with God? If they would they would be so much happier and better off that, well we just wouldn't know what to do. This that you have just read is my feelings toward the world and its people and I hope people will consider the situations we get ourselves into. Try to seek God. I did and now I'm glad I did. Won't you try please? You will soon see that maybe your feelings will be the same as mine.

The ghostly hill

The lonely winter hill haunts my memory and sends shivers up my spine. Her sad expression, for she is human to my knowledge, was like that of a bassett. Last summer her speech was the warbling of birds, her breathing the rustling of poplar leaves in the wind, her ear, the crook in the tree's roots, her feeling, the tree's waving, spreading branches, and her face, the sun's morning rays on her heaving side. She was warm and friendly last summer, now she is austere and mute. I look back, but there is no excitement or feeling of life. Her mystical powers are enveloped in silence.

She is dead to my call.
I leave.

Dawn Louise Clark, age 14
Knox Presbyterian Church, Mountain, Ont.

Editor's Note: The Special features on the preceding pages received a First or Second Prize or Honorable Mention in the Creative Contest. The entire issue is aimed at Youth and all readers interested in what young people are thinking and doing. It has been an exciting issue to compile. We hope you enjoy reading it.

Mothers and Leaders evaluate

by Gladys Hanham

We tried something new this year — a "Parent-Leader" evaluation night and we were thrilled with the results.

At our Mother and Daughter Banquet (100% attendance) the meeting was suggested to the mothers. We agreed to meet the first regular CGIT meeting night following our closing for the summer. The girls would then stay home with younger brothers and sisters. We began at 8 p.m. and finished promptly at 9:30 p.m. Nine mothers attended from a possible twenty, with five phoning regrets at not being able to attend but expressing sincere interest.

We wanted to hear the mothers' impressions of the programme, their daughters' feelings about it, and to receive suggestions for improvements for next year. We also wanted to share with the mothers some of the problems we leaders were facing, especially that of school and community activities interfering with CGIT planned meetings and activities. They were amazed when we reported that we had planned to attend a county-wide rally and only two of our members were able to go.

As each mother arrived, she was given a paper outlining some of the topics to be discussed. They were pleased to have this 'agenda' to follow and could do a bit of private thinking before we started the formal discussion. We later mailed this paper to each absent mother and one returned it answered in detail.

The 'agenda' paper included some of the following issues and questions:

What has your daughter enjoyed most about CGIT in the past year? Does she have complaints?

Do you feel your daughter takes her CGIT purpose seriously?

Would you approve of the following topics being discussed with your daughter?

1. Drug Addiction
2. Venereal Disease
3. Human Rights
4. Problems of Canadian Indians
5. Retarded Children

A membership fee of $1.00 as a means of acquiring our allocation for the Provincial CGIT Committee.

What suggestions do you have for improving the programme?

As leaders, we were surprised to discover how little the mothers knew about the CGIT programme. One mother asked permission to attend an occasional regular meeting during the year. I know her daughter wouldn't object.

I do not believe this is something we would try each year but we were pleased with the evening and confident the mothers present were supporting us and their daughters in CGIT. We are looking forward to beginning again in the fall.

SYNODICAL GIVINGS

January - August 1968

	Objective	*To date*
Montreal & Ottawa	$ 81,240.00	$ 32,007.00
Toronto & Kingston	174,439.00	60,400.00
Hamilton & London	160,930.00	52,868.00
Manitoba & Nortwestern Ontario	19,209.00	6,474.00
Saskatchewan	13,927.00	6,429.00
Alberta	21,869.00	5,661.00
British Columbia	21,736.00	7,931.00
	$493,350.00	$171,770.00

Total Expenditures to date $277,459.35

FRIENDSHIP as SERVICE

by MARIET HOGENBIRK

A telegram: "Position taken," the day before we left the old country, left us with $175 (the amount allowed to take along 17 years ago), and a case with furniture, facing a strange country, where no family, no friends and now no job was waiting for us. The only security for my husband and me was that God cares for those who love Him, and this has been a daily experience in the seventeen years we have been living in the country to which we owe so much since the last war.

Exploring Montreal for a few days is great, the discovering in looking for your own job is challenging, finding a job is exciting, trying to understand and be understood in a language learned at school is hard.

The first Sunday came along. Upon our request, we were directed to two Churches down the street. We chose the one at our righthand side, which was St. Andrew and St. Paul Presbyterian Church.

We will never forget the first impressions — everything was in order, the choir in beautiful gowns parading in, the minister with a distinguished voice standing first in one pulpit, then in another, ushers with the collection parading toward the front, nice organ and then . . . after the service different people coming to us to welcome us! (I never had even said "hello" to the steady people in my home church!)

It was hard to answer their kindness in words, but we understood that they hoped to see us again. I wished I could still tell those nice elderly ladies what a good work they were doing, for as we did not understand a word of the sermon, we felt the love of God through those people, who just gave a helping hand to people who were all by themselves, nobody looking after them.

At night we went to the same Church and were invited to the fellowship in the Kildonan Hall after the service. There we heard nice music and people offered us tea and cake — we never had even heard of tea and cake in Church!

This is just one happening, which was followed by so many signs of love among the Church people we met later.

Before our emigration we had been steady church-goers, daily devotions at home, Bible study at school — ½ hour a day for 10 years — and we knew the Lord as our Saviour. But what a blessing has the emigration been to me, to help me see that not only the knowledge of His Word is the fulness of His love. It is Canada's church people who showed me the love of Christ amongst people, that we are all children of one Father, and this together, knowing his Word and the love which is spoken of in 1 Corinthians 13, makes the fulness in Christ.

"Loaded with so many blessings, it won't be hard to understand that my different Church activities are only the response of thankfulness. Here I am 17 years later with my wonderful teens.
Isn't it something to be thankful for — Canadian teens being there every Thursday evening, not minding my Dutch accent? — Mrs. Mariet C. Hogenbirk"

AN UNCONVENTIONAL GROUP

Lansdowne, Ontario.

Miss Joan Farlinger,
Presbyterial Press Secretary,
R.R. #1,
Morrisburg, Ontario.

Dear Miss Farlinger:

Your letter, received yesterday, prompts me to tell you of my Interdenominational CGIT group.

I must confess at the outset that we are a very unconventional group, but do use CGIT material and ideals minus the middy.

Our group consists of 25 (more or less) girls, in the 12-13 year range, from Presbyterian, United, Anglican and Roman Catholic homes, plus those who have no strong ties with any denomination or church. After only two previous years in this work, I find myself working alone with this group of noisy, enthusiastic young girls.

Many of these girls I had never met before, and realized that one hour a week spread over this number could never give us the warmth of fellowship I hoped for. On the very heels of this glimmer of insight came the picture of two of these girls with my husband, myself and my two young sons for an evening meal, a roaring blaze on the hearth and a time of quiet games and Christian fellowship. Such has been the picture in our home for the past eight Friday evenings, with approximately four more to go.

We have enjoyed the usual parties, sleigh rides and singsongs but, the highlight of my year has been sharing my girls with my family. The word filtering back to me assures me that these young ladies are duly impressed but, the rewards in terms of family love shared, are too vast to be measured.

When I first approached my family they were (as they usually are with my schemes) wary, but they agreed. Cameron, who is nine, was concerned that this would mean cancelling his Friday evening T.V. but it did sound like fun so, he'd give it a try.

Each evening as the girls arrive they are quiet and oh so reserved, but usual family conversation and the many *faux pas* committed by a two-year-old soon serve to banish self-consciousness.

Baby Ian has become keenly interested in the "IT" girls and feels he is wholly responsible for their entertainment. And until the dishes are washed and he is deposited in his crib he *actively* fulfils his duty.

Cameron has come to know these girls as individuals and no longer are they just faces on the school play ground. For a nine-year-old to share his mother with 25 strangers, and all the time she spends in preparation, can become a thing of resentment. Since our "Get Acquainted Project" we hear very few complaints.

Three of the girls with Mrs. MacDonald and Cameron in their living room. "The coffee table" (see next page) is in the left foreground.

John and I have perhaps set a very bad example, by insisting that the girls get acquainted with our family, while *we* tidy-up and wash dishes. Through piano, television, books and noisy games this is soon successfully accomplished.

Our time comes when Ian is snugly tucked away, the fireplace is ablaze and a bowl of popcorn adorns the coffee table. Then we sit down with our girls and Cameron for some quiet fun. We enjoy these games as a family, so it is just a matter of broadening our circle to include others God has brought into our lives.

Cameron informs all that Daddy will tell us how, for Mom never reads the instructions and so our fun begins. John who is quiet and easily invites confidence is soon an accepted part of Mrs. MacDonald's life. And we slip comfortably into an evening of shared Christian fellowship.

John and I are interested in old furnishings (no one would ever call ours antique) and no retelling of our evenings with the girls would be complete without the coffee table.

This is an old and battered centre leg style table, lovingly cut down and refinished. Unfortunately this loving concern is not shared by two little boys and time and robust play have somewhat weakened the joints made in the reconstruction.

We, of course, tend to forget about our conversation piece and only after we notice a worried look in someone's eyes do we remember the table. Invariably the thought is, "I have done something to it" or "There is something wrong with this table, but I'll pretend I don't notice". We quickly relate the circumstances to set all minds at ease.

How interesting a game of Dominos is here. In a burst of exuberance someone bumps the table and the carefully arranged game is scattered. Needless to say there is no sense of competition about our games, they are the fun Cameron expected.

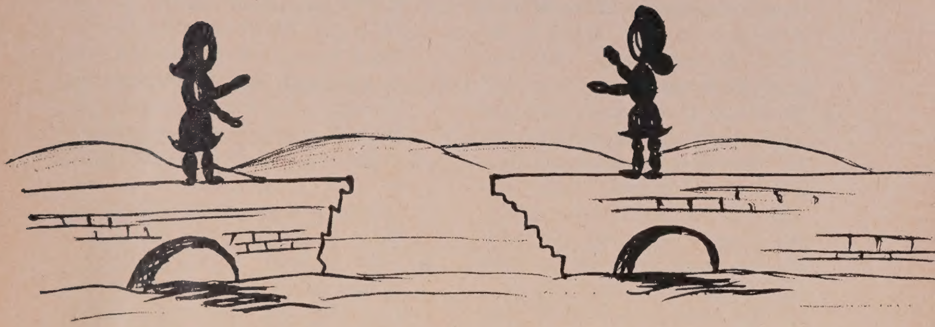
These have been happy, quiet evenings, with my only motive being to get to know the girls a little better by sharing them with my family. And the rewards! The confidence and peace, at the close of *every* evening of entertaining my girls, of a job well done, and the many enthusiastic partings: "Thanks a lot, we've had a ball."

Sincerely,
Ruth MacDonald (Mrs. John S.)

* * *

RENEW YOUR GLAD TIDINGS FOR 1969

Glad Tidings secretaries are now preparing subscription lists. Individual subscribers should send renewals to Glad Tidings, 50 Wynford Dr., Don Mills, Ont. Subscription rate $1.00 per year.



Bridging the Communications Gap . . .

by Helen Tetley

People keep talking and writing about the generation gap. People, that is who are very conscious of their age, who feel they are "too old" or "too young" — or that the other person is "too old" or "too young".

But people who are really involved with people of all ages recognize that it isn't a generation gap but a communication gap that needs to be bridged. That bridge isn't something that gets built overnight, it takes a lot of work, it has to be built from both sides and it needs to be kept in good repair. The following are some clues for bridging the Communication Gap in your congregation.

- Listen to one another. Not just to the spoken words but all that others are saying — through their actions, their facial expressions, their tone of voice, their everyday living.
- We live in one world — with many parts. Times have changed and things are not easier, better or more difficult. They are just different. Life is faster, there are more changes and quicker changes. Some people have trouble keeping up. Some people need more time to change. Some may not be able to change. Some things and people maybe should not be changed!
- Try to understand the things that

make life real for each other — the music, the arts, the fads, the relationships with others. What is your goal in life? What is the other person's goal? Do you honestly know?

- Be honest as you share with one another. If you don't know, say so! Search for answers together. Be free to express your own opinions but don't expect everyone to agree with you. Be flexible, be open, be ready to learn something new. Don't give people the answers you think they want, be true to yourself. You can only get to know a person as you reveal your true self to them.
- Plan with one another for family and congregational events. Be aware of the plans of others, share your plans and listen to theirs. Try to avoid duplication and conflictions.
- Adults take seriously invitations to attend meetings, presentations and special events involving youth. Be willing to join in discussions and studies when asked. This applies to youth too! Don't take sides before you know the whole picture. In most honest discussions you will find adults and youth on both sides — in honest discussions they are just people.
- As individuals and as a group, youth should share in the total life of the congregation. Don't let your youth group or class become THE church for you.
- Each congregation should make sure that youth groups have the proper resources for their work. Youth groups and study classes are a part of the on-going life of the congregation and should not be self-supporting. They share in the support of the congregational life and in turn receive congregational support. Provide for them in the congregation's annual budget — and expect them to share in giving to the budget.
- Take a look at the facilities groups use in your congregation. Can they be improved? Does there need to be a 'fall' cleaning job done? Do you need to do some switching? Does one group need a larger or smaller space? Do you know how groups use their space? What is their program? What is their purpose?
- Support the adult leaders who work with your teens. Listen to them. Remember that for every hour they spend with the group, they must put in at least an hour in preparation. Do they have the tools to do the job? Can you help them do a better job — provide free baby sitting service for when they are with the youth group? What about their transportation situation?

Do these adults have the support of the teens? Who selected them as leaders? Did the teens share in the selection? Are they encouraged to seek help and leadership training?

The Communication Gap can only be bridged by everyone getting in on the act.

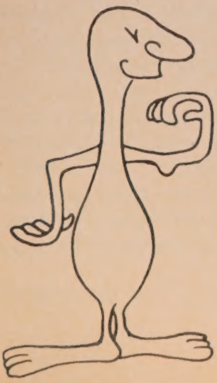
RESOURCES

RESOURCES FOR MINISTRY WITH YOUTH 1968-1969 (Free on request)
A catalogue of ideas and resources for those youth and adults who share together in the church in youth groups, classes and programs.

GETTING IN ON THE ACTS, $2.00
A study/action packet to enable and encourage young teens (12-15) to become actively and creatively involved in the study theme "New Forms of Mission". The packet contains the basic reading book "New Acts in Mission", study/action guides, recording, pictures.

NEW ACTS IN MISSION, $1.25
An informative account of the 20th century acts of the Holy Spirit in today's world of apartment houses, inner cities, suburbia, factories, universities, through drama, music, dance, art, coffee houses, lay centres, camps and conferences.
This is the major resource book for youth and adults for the 1968-69 mission study theme.

REACH by Keith Chapman, Dept. of Interpretation and Stewardship, UPUSA, 1968, 15c.
A teenager's expression in word and picture of the sounds of the world—its joys, its tears — as it reaches out to youth who are listening and responding. A reading and thinking book for older teens which may become a spring board for informal discussions.



HOW I BECAME THE WORLD'S STRONGEST 96½ POUND WEAKLING, Kenneth F. Hall & D. P. McGeachy, III, Friendship Press, 1968, 75c.
A fascinating little book which draws you back again and again to look at the pictures and to read the words, then to look at the words and to read the pictures. This combination of creative writing and cartoons gives food for thought and 'exercises' for growing up.

YOUTH CONSIDERS PERSONAL MOODS by Reuel Howe, Thomas Nelson & Sons, $1.75.
An extremely helpful exploration and presentation of why we feel and act the way we do as teens, especially written for 16 to 18 year olds.

I KNOW THE SECRET, by Medical Mission Sisters, Quality Records V1803
The second album of folk style songs written and sung by the Medical Mission Sisters contains more original songs for listening and learning and for use in creative worship.

NEWS

Contemporary Forms Bring World Close

At the Assembly of the World Council of Churches at Uppsala, Sweden, in July, modern art, music and film played a large role. When the plans were being made, John Taylor, WCC secretary for Film and Visual Arts explained it this way.

First, "In an electronic age we can no longer claim that speeches and sermons are the only, or even the primary, means of communication. Marshall McLuhan has shown that 20th century man absorbs visual images more readily than the spoken word.

"Secondly, the Assembly will be talking about the tasks of the church in the modern world. Thus it is imperative that we get a clear picture of that world as it is, rather than discussing theoretical problems in a vacuum."

There was a 50 minute movie titled "The State of Christianity in the World Today" produced by the British Broadcasting Corporation's Central Documentary Department and excerpts from a Dutch TV show featuring comments by poets, authors and song writers speaking to the church.

Perhaps the most extensive use of visuals was made by the United Bible Society in its presentation on July 9. Five screens were used, one for each continent. On these screens they were able to project simultaneously five different pictures, depicting the five stages of the literature explosion for example, or one image of all five continents. The aim of the presentation was to show that the Bible is basic for Christian witnessing around the world. Therefore its dissemination in myriad languages is a task of the churches.

Contemporary music also played an important part in the Assembly programme, especially in the worship. Two works were commissioned for the occasion. Per Norgard, a Dane, was asked to write processional music "Ceremonial Music 1968" played while the world's foremost church dignitaries entered Uppsala Cathedral for the opening service of worship on July 4. Sven-Erik Baeck of Sweden wrote an anthem on the theme of the Assembly.

Young People at Uppsala

Six Canadians were among the one hundred and thirty-four young people who participated in the youth conference at the University of Uppsala in Sweden held prior to the World Council of Churches Assembly in July.

These young people did not have a vote at the Assembly but they were invited by the World Council and encouraged to influence the activities of the Assembly by demonstrating the concerns of youth.

Such questions as justice, economic and social violence, peace, education, racism, economic aid, local wars, the position of the churches in South Africa, and the participation of young people and women in public and church life were some of the main issues considered and discussed by the young people.

They soon found that political, social and confessional differences kept them from making rapid decisions, and when the World Council Assembly was convened and was confronted with these same differences, a new respect was felt by many young people for the smoothness with which these differences were handled by the court.

Protest marches, teach-ins, straw votes, group fasting, filibustering and prayer vigils were used by the young people in making their opinions known. They were disturbed and impatient with the lack of urgency displayed at times by delegates at some of the sessions as important issues were dealt with quickly in order to follow the agenda of Assembly business.

The actions of youth participants were praised by many Assembly delegates and it is possible their influence may have some far-reaching results. One immediate result is that the Council voted to have youth represented on several committees of the World Council.

Some Young in Years Many Young in Spirit

A youthful enthusiasm prevailed throughout the W.M.S. Training Centre held at Belleville, Ontario, July 15-19. The theme was "New Forms of Mission".

While the mercury soared to as high as 96° outdoors (there was no air-conditioning at the College) and the isolation from the outside world seemed almost complete due to the postal strike, the fifty women registered, cheerfully took their turns serving meals, participating in the Bible study and workshop groups each day, and after supper they were waiting and ready for the evening programme.

Only six of the registrants had

ever attended a Training Centre before. Most are currently involved in some type of group leadership either in a congregation or a presbyterial. Many were anxious to receive help in working with teenagers and children. Some of the children's leaders were in their teens themselves.

The Bible studies* prepared by the Rev. Gwenyth Hubble were the basis for the Bible study each morning and the background notes along with good participation in the discussion enabled many to gain new insights into the familiar Scripture passages. Worship in the chapel each day led up to the Bible study for that day.

The workshops concentrating on adult, youth and children's work met each afternoon.

The film "Speaking to People", shown on the first evening, introduced the ladies to some forms of mission in which the Church is involved today both in Canada and in other countries. On the second evening everyone was given the opportunity to choose a work group on one of the following topics: revolution, inter-racial relations, urban problems, institutionalization and Christian education. They were provided with resources of magazines, pictures, slides and filmstrips and asked to react on the topic expressing their feelings through a varied selection of media. They were told that the results of that evening's work would be the programme for the following evening's "Coffee House."

There was considerable frustration and bewilderment that night as each group grappled with its topic, but after the session officially closed and at every free period during the next morning and afternoon, little clusters of people could be seen earnestly working together on some secret project.

Orange, yellow, purple, and green posters with such slogans as "Not to Decide is to Decide" and "Persuade Yourself that You Exist" decorated the walls of Graham Hall

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*Available from W.M.S. Book Room.

"Coffee House" at the Training Centre in Belleville, Ont.

the next evening. The chairs around the card tables in the candlelit room filled up quickly and everyone began to clap to the music as they gathered. No one seemed to notice the heat as each group set to work to create a personalized tablecloth for their table.

With placards waving from umbrellas and brooms, a demonstration on "Revolution" entered the room and paraded through the crowd . . . music . . . then a pause, and a voice announced "This is Channel WMS WD. Tonight on 'Ways of Mission '68' we have with us the Rev. Gwenyth Hubble . . ." An interview followed on new ways in which the Church can do missionary work at home and abroad. Poems, mock meetings, a conversation between two ladies on mission and a choral reading on Christian education followed, interspersed with swinging music while coffee and cold drinks were provided.

On the Thursday night the play "Construction" was presented by a varied cast of staff and ladies recruited during the week. The audience considered it a very effective presentation. Because it was shown that the parts could be read by the actors and props could be very limited, many agreed that they could do this type of programme in their own group.

That evening most of the ladies gathered in a restaurant in downtown Belleville for a Chinese dinner. The fellowship enjoyed throughout the week was warm and sincere and many said how glad they were to have had the opportunity to attend the Training Centre.

Workshop for Youth and Adults

A Presbyterial Workshop for Youth and Adults was held at Moose Jaw, Saskatchewan, on Saturday, September 21. If you would like to have one in your presbyterial, talk to your presbyterial secretary for girls' organizations, or write to the Organization Department, Room 100, 50 Wynford Dr., Don Mills, Ont.

CNE Time Being Youth Show

Worship in a restaurant? It happened at the CNE Time Being youth show. It was a swinging, folk-R & B kind of thing, with a band and singers. The half hour service led into a series of depth interviews entitled "Reflections" on controversial subjects. Included were features on education, politics and law.

The sponsors, Teen and Twenty Chapel of The Presbyterian Church in Canada, also had an up-beat exhibit on the main floor, "Contempo '68". It housed a Zonk Out room, a coffee house, "The Corner In The Middle" and a showing of art by young people. Each day there was folk singing, poetry reading, discussion and a paint-in.

The exhibit was designed, created and put together entirely by young people working voluntarily in their spare time, and was staffed by them. CNE officials described it as "exciting and creative." A letter from Prime Minister Trudeau was on display, commending the group and extending good wishes.

About 40 young adults between the ages of 17 and 35 are involved in the activities of Teen and Twenty Chapel. These include a theatre group, art and folk workshops, an Encounter group for study and discussion, and farm weekends. Hundreds of other youth attend the weekly Sunday evening worship service, featuring the chapel's own rhythm 'n blues band and folk singing group. A coffee house follows the Sunday service.

Many of the young people connected with the chapel have no church affiliation; others are members of various Protestant denominations, the Roman Catholic and Orthodox churches.

AUDU'S TERRIBLE SECRET

(A story from Northern Nigeria)

Audu was once the happiest, liveliest boy in the little village of Rigachikun in Nigeria. With the first cry of the rooster, he would pop up with a cheerful smile on his face. In the morning, before school, he fed the chickens and got the water for the family. After school he would play games with his friends.

But for many days now, Audu had been acting very strangely. He had become sad and quiet. Audu had a terrible secret. He worried about it day and night.

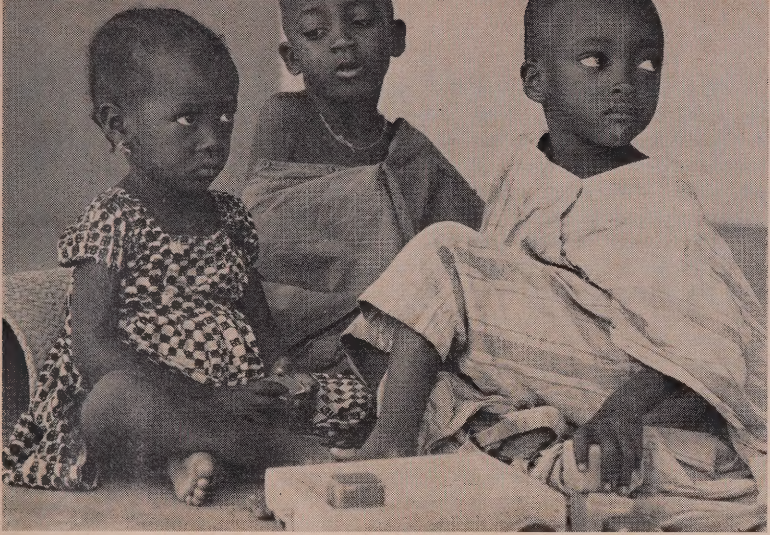
One morning, walking through winding bush trails to school, he stumbled and fell over a root and tore a big hole in his riga.* Tightly clutching his torn riga, he finally arrived at the school room late for class.

"Audu, you will recite yesterday's lesson," said the mallam.** But in his unhappiness Audu did not hear him.

"Audu, stand up at once," Mallam Bello called sharply.

His loud voice startled Audu and he jumped up. As he did, his torn riga came apart, and suddenly the children gasped. His terrible secret was out. There for all to see was the round white mark on his back — the first sore

*white tunic **teacher



of leprosy. For a moment, it was so quiet you could hear a pin drop. But suddenly the mallam closed his book and stood up.

"We will not do our regular lessons today," he began. "Instead I shall tell you a story about our worst enemy. It is a thing called FEAR." My story is not a pretty fairy tale. It is ugly — but it is true." He paused a moment and looked kindly at Audu. Then he continued: "Down through the ages, our country has been cursed with many diseases. But one disease is feared more than all the rest: LEPROSY. A leper is shunned by his friends. They are afraid to go near him lest they become infected too. When the first sore appears, the victim is afraid to speak. So the sores spread in secret."

"But now I will tell you something important. Yesterday, I was told doctors will come to this very school room with wonderful new pills to cure leprosy. The pills are from the United Nations in New York. This organization called the United Nations Children's Fund is helping all over the world to fight diseases that hurt children. It sends medicines and milk. It helps to train doctors and nurses. Most people know it by the name UNICEF."

"When will UNICEF send those pills to us?" asked Audu.

"Be patient, Audu. They will come soon."

Never in all his life had Audu been so happy. He ran home almost as fast as a bird can fly. For many days, Audu was bursting with happiness. The weeks flew by. But still the pills had not come.

One night Audu could not fall asleep. Some frightful doubts began to torture him. His parents, thinking he was asleep, began to talk softly.

"Perhaps the Mallam Bello was mistaken," said his father.

"I do not know what to think," his mother replied. "Do you notice that the children will not play with Audu any more?"

Audu knew what he must do. He would run away from home. Tomorrow he would not return from school. He began to cry quietly because he was sure that he would never see his family again after tonight. A wretched beggar, sick, dirty, homeless, alone in a strange city . . . that was to be his fate. Hours later, he fell asleep.

Suddenly a fearful hullabaloo awakened him. He jumped up and ran out into the bright sunshine. His mother was crying and laughing at the same time. When she saw Audu, she hugged him so hard, he could hardly breathe.

"They have come! They have come!" Audu's father shouted. "The doctors have brought the pills. We meet at the schoolhouse this very morning. Hurry!"

Audu was wide-eyed with excitement when they arrived at the schoolhouse. Never had there been such a riot of noises in the village. Suddenly a hush came over the crowd and the doctor started to speak. "Everyone will be examined. If we find any sign of leprosy, you will get your first dose of pills. Then we will return to continue the treatment until everyone is completely cured."

A moment of panic seized Audu. Only he would need the pills. The whole village would stare at him. But to his amazement, he found a crowd of people there. Among them were nine children, even two boys from his class. He was not alone!

That night, as he drowsed off to sleep, Audu thought again for the fiftieth time of the label on the box of pills. "SULPHONE TABLETS" it said in large letters. Then in a very small letters underneath, "Gift of UNICEF". Audu smiled and slipped into a dream.

Written for the United Nations Children's Fund by Mirriam Miller.

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PROGRAMME PACKETS 1968-69

Adults and Senior Highs

"NEW FORMS OF MISSION" PACKET for Adults and Senior Highs. This packet contains a Resource Book entitled "NEW ACTS IN MISSION" which describes New Forms of Mission in Canada and overseas like coffee houses, a truck drivers' rest house, a dialogue centre and industrial and agricultural centres. Also included in the packet is a recording, a picture sheet and five session outlines. $2.00

FOUR BIBLE STUDY OUTLINES, prepared by the Rev. Gwenyth Hubble. These mimeographed outlines will provide a background for the study theme "New Forms of Mission". Study notes and questions for discussion are included for the four passages of scripture used in the study. $ .25

"THE KOREANS IN JAPAN". This packet will be offered again this year as groups throughout the church are encouraged to know about this important work as the K.C.C.J. celebrates its 60th anniversary. The packet contains a copy of "This is Japan Today" by Kyoji Buma and four program outlines entitled "Koreans and Japanese in Japan", "The Korean Christian Church in Japan", "The Korean Christian Church in Japan and its Relationships" and "Resurgent Religions in Japan". $1.50

Junior Highs

GETTING IN ON THE ACTS — a study-action resource packet for junior highs with suggestions for learning about, for exploring and for trying out some of the new acts in mission such as drama, inner-city centres, summer projects, coffee houses. $2.00

Children

"NEW FORMS OF MISSION". Study packet for C.O.C. Leaders	$2.25
"NEW FORMS OF MISSION". Study packet for Explorer Counsellors	$2.25

Each packet will contain the resource book "Whatever Happened on Peony Street?" which tells 12 stories in various settings such as a summer camp, a planned city, a church in the inner city, a hospital, a workshop in Bethlehem, and includes a guide with program suggestions appropriate for the age group, supplementary material, the learning-giving emphasis and pictures.

When ordering be sure to ask for the C.O.C. Mission Study Packet or the Explorer Mission Study packet.

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NOVEMBER 1968

GLAD TIDINGS

Remembrance Day

Dead leaves
Swirled about the feet.
Clouds glowered menacingly.
The band played
Brassily and out of tune.
The honour roll call
Was lost in the shrieking
And laughter of children playing.

(cont'd. on page one)

GLAD TIDINGS

November 1968

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Helen C. Proudfoot, B.A.

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As though, even then,
The memory of those
Who gave their youth,
Had faded
With a new generation.
Two minutes silence;
The tiny crowd shuffled its feet,
Uncomfortable and impatient.
And the sky wept.
The wreaths were placed.
The final symbol
Of our remembrance.
And then,
It was over.
The band noisily left.
The Crowd
Surged over the field
Eager to get home.
The dead poppies
Were trampled underfoot.
The field lay forlorn and empty;
Only a stone soldier left
Staring at the forgotten field
With unseeing eyes.
The rain on the wreaths
Left red smears on the ground.
The wind playfully caught
A gaudy banner
With the brightly gilded words
"Lest we forget."
It fluttered once—
Resisting the relentless pull;
Then it was tossed in the air
And was gone.

by Patti Waldie, age 16,
Knox Church, Walkerton, Ont.

This poem was the First Prize winner in the Senior Section of the Creative Writing Contest.

URCH IN CANADA

"Christians of all denominations must stand together, to pray, to send food and money and people to help." Left to right: Mr. John Reoch, P.Eng., Miss Doris Adams, Mr. Alan Logie, P.Eng. (see story, page 3)

Are we colonial

IN OUR ATTITUDE TO MISSION?

by MARY E. WHALE

On July 22, 1968 the Overseas Joint Candidates Committee of our Church and Society recommended to the Women's Missionary Society (W.D.) that Miss Doris Adams be appointed as a missionary nurse to serve on an emergency relief team in Nigeria. The terms of service were that she should be considered a member of the Presbyterian overseas staff receiving salary within the scale of our regular staff. She was to be seconded to the Red Cross and to serve under direction of that organization while in Nigeria. The term is six to nine months. It was agreed that there should be a possibility of continued service.

On the evening of September 1, Miss Adams left for Nigeria travelling via Geneva. On the same flight for the same purpose were Mr. John Reoch a new missionary of our Church, an engineer originally bound for India; Mr. Sam Harder a pharmacist who spent two terms in what is now Biafra; and Mr. Alan Logie an engineer, a missionary of the United Church of Canada originally bound for Ceylon.

Several months ago I wrote about some changes that have taken place in the last decade in our overseas work (The Church and its Ever Changing Mission — June 1968). In it I tried to point out that developing nations require a constant assessment of the spiritual needs of mankind and methods by which scientific, economic and political development can be undergirded by spiritual development.

I repeat what I indicated in that article: the real question about change is our attitude to it. We are incredulous when we hear that it is difficult for a man who all his life had corn as his basic diet to switch to wheat — even though he is near starvation. Professor Roberts (Diffusion of Innovation — Everett M. Rogers) tells of a campaign that failed in Peru because of the attitude of those it was designed to help. Village water was contaminated. The public health worker tried to persuade the people to boil water. She succeeded in persuading eleven out of 200 families. Failure was due to the attitude of the people, first to the worker and second to boiled water. Only 'sick" people used it.

Stephen Neil (Colonialism and

Christian Mission) points out the fact that the extension of the Church into Asia, Africa and South America was first done to accommodate Christian merchants who engaged in lucrative trade. This kind of extension and that which followed the Crusades was simply providing the services of the Church for a community of foreigners who carried on a form of worship as they were wont without any relevance to the community in which they lived — a community in fact which provided them with the means of becoming very wealthy men. The Church followed the conquests of European nations into the new world. Again established forms of worship were transported. Indeed the Church aided in transplanting the cultural background of Europe into the Americas. Modern overseas missions had similar characteristics. For example: Chaplains for the soldiers accompanied the British army into India. As Britain took control of the country, missionaries were a part of the British System. The Church in India as elsewhere developed as an institution whose forms and practices were foreign to the people it was established to serve.

I write all this to draw attention to the fact that we Christians in the Western world have made very little attempt to see the power of God in Jesus Christ working in any other way than through a Church whose forms of worship and government have been imported even to us. True — the services Christians have performed in all parts of the world have been the basis for the development of educational, medical, judiciary systems. This is sufficient reason for the missionary movement. There is no doubt that the modern missionary movement has been led by the Spirit. But we in the Western world must ask ourselves if we are indeed colonial in our attitude to the mission of the Church — whether we are free enough in our faith to believe that God is calling us to do things we have not done before and in a way we have never worked, and to believe those things can be used for His purpose.

So today the change that is so essential is one in which we as individuals can understand the breadth and depth of the Power of God in Christ — not measured by the doctrines of the institutional Church but measured by the promises of Jesus as recorded in the New Testament.

It is true that in a situation such as exists now in Nigeria-Biafra we are prepared to make many allowances in order to bring succor to those whose suffering is immeasurable by anything we know. You will be quick to understand that Christians of all denominations must stand together, to pray, to send food and money and people to help. The Christian Councils in Nigeria and Biafra are attempting to coordinate relief and personnel. The Canadian Council of Churches is the link in this country. It was through the Canadian Council office that we met Miss Adams. The whole arrangement for her is a change from our usual procedure. Miss Adams is not a member of our Church nor was she required to be in order to go on this special assignment. She is a Methodist, a member of an African Methodist Church in Toronto. Miss Adams left her homeland, Guyana, when it was British Guyana and trained as a nurse in England. She nursed there, in the United States and in Canada. She has decided to make this country her own — but was called to contribute her services in the Nigeria-Biafra situation. Thus does emergency bring us into a wider fellowship of service.

How will we serve as Christians in the continents of the world in the future? God only knows. But one knows that the term "our" work can never be used again. It is terminology we should never have used for the work is and always has been the Lord's. He is calling us to use the discipline of our denomination to understand the tremendous task awaiting us — and to understand that we have the strength to bring the peace and the hope which He has given — not only in the name of our demomination or our country but in the name of Jesus Christ.

An emergency team goes forth to Nigeria. As this is written we are aware of very great needs in Biafra and we are seeking to serve those needs with personnel as well as with relief supplies. We must continue to be open not only in this department but throughout our Society and Church for leading by the Spirit in the service of Jesus Christ. New Forms of Mission is not a phrase to apply to work far away from home; it is a phrase to apply to all aspects of the work of the Church from secretarial office to congregations and groups. The whole work will be served by your understanding; by your prayers.

NEWS IN BRIEF

To Biafra

On September 23rd, MISS ELSIE TAYLOR flew from Copenhagen to São Tomé (an island off the coast of Biafra) preparatory to going into Biafra to give much needed help in a hospital within that country. The hospitals that are not destroyed by federal forces have a doubled or tripled number of patients; this in already overcrowded conditions. While teams are going in for refugee service there is need for those who are familiar with the country to staff institutions which can still serve the numerous medical needs.

N.B. Miss Taylor has stayed temporarily in São Tomé to assist with refugee children airlifted there from Biafra.

On Deputation

Miss Margaret Ramsay, who has been located in Guyana since 1944, returned to Canada this summer and is presently doing deputation work across Canada.

SHOE-SHINE BOY

with a university degree

This story written by Vaughan Hinton, EACC Assembly Information Officer, was sent to us by Mavis Hyndman.

After eight years at Tokyo's Union Theological Seminary, Yoshitaka Funato has taken a job cleaning shoes in the streets of Saigon.

Cleaning shoes is one job for which his education did not prepare him, so he is being taught by a group of Vietnamese orphan boys, for whom shoe shining provides a precarious existence.

The Rev. Yoshitaka Funato is the first Japanese team member of Asian Christian Service, the Vietnam aid agency operated by the East Asia Christian Conference.

His present assignment is to provide help for the shoe-shine orphans of Cholon, a Saigon suburb. To do this he lives with them most of each day and every night. The only time he leaves the boys is in the morning when he joins other ACS team members for devotions.

He shares the boys' meagre food, their street fights, their one-room shed with its plank beds and myriad pests. Most of the time he roams Saigon's cluttered, clattering streets, one or more boys at his side looking for potential customers in the sidewalk cafes and bustling markets.

BOX SAYS, "PRAY FOR PEACE"

Like all 35 of the shoe-shine boys, he carries in his hand a small wooden box containing polish and brushes. The only thing that differentiates him from the other boys is the wording on his box. On its side are written the words, "Asian Christian Service — Pray for Peace".

Short of stature, Mr. Funato passes easily as a shoe-shine boy. Indeed, though he is 31 years of age, he sometimes encounters trouble with Saigon's diligent police who have mistaken him for a Vietnamese draft dodger.

Spending all day talking, playing and working with the boys, Mr. Funato has quickly become competent in Vietnamese. For him, sharing the life of the boys he wants to help is the only way he can really come to know them and their problems.

Mr. Funato's complete identification with the boys is setting the groundwork for an informed and appropriate rehabilitation programme. At the same time he is coming into contact with other groups of boys who have been forced onto the streets by the war and who have been forced into delinquency to survive.

Social work students from Saigon's university have taken an interest in the boys and now visit them regularly in the evenings. Already the boys are being introduced to some basic schooling and, most important of all, to the possibilities that education can provide.

TRAINING HAS STARTED

Most evenings, the shed in Saigon's Cholon district resounds to the laughter and songs of the boys as Mr. Funato and other representatives of ACS teach them to read, sing songs and knit themselves into a community in which they take more responsibility for each other.

As Mr. Funato sees it, the biggest problem in dealing with the shoe-shine boys is finding a way to break through the corruption and demoralization that war carries with it.

"While the boys live in real poverty, they have, in a sense, been spoiled", he says. "They know that too many people in Saigon live by corruption. They don't see much point in standing by themselves. They tend to think that, if they wait long enough, they will be given the things they want and need.

"What we have to find is how to help these boys without giving them something for nothing. In fact, our first job is to restore their morale and their faith in their own ability and integrity.

"We must teach them what it means to be independent. They must learn a sense of values. They have to learn to stop asking and to start doing".

If Funato's example means anything to them, and they appear to love and respect him very greatly, the shoe-shine orphans of Saigon might already be on the road to a new style of life.

* * *

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When a play in a Church makes CHRISTIANS CRY SACRILEGE are they defending faith or fearing the truth?

by Margaret E. MacNaughton*

(Reprinted with permission from Concern, United Presbyterian Church, U.S.A.)

"SACRILEGE! NOTHING BUT sacrilege!" seethed one angry woman as she gathered up her mink stole and sailed toward the door. She had just seen the presentation of a modern dramatic interpretation of Jonah, the prophet, and she was incensed. "They've been arguing with God and laughing at Jonah," she charged.

One interested observer, who happened to have a genuine concern for both the biblical narrative and the sensitivity of persons, tried to mediate. "The play is very much like the story in the Bible" the observer said. "Jonah argued with God, too."

"Well," exclaimed the critic, "We can read about it there! We don't have to do it here!"

As the church door slammed, the astonished observer pondered the situation. "Why should a delightful comic play, rich in its perception of the sovereignity of God and the foolish foibles of man, evoke such a violent reaction? Is it because the play was a sacrilege indeed? Is it because drama reveals to man the truth about himself in such a vivid and sometimes shocking way, that its message of judgment or hope, pathos or joy, cannot be evaded?

Drama Is More Than Its Words

Before we dismiss too easily the woman described above, let us consider the implications of the incident which we may share in common with her. All too often the constant flow of words that stare at us from the printed page or fall on our ears with a steady din fail to bring us into a full realization of their importance.

The familiarity and beauty of the scriptures may lull us into casual indifference. The tragedy, idealism, or trivia of the daily newspaper may never pass beyond the tired monitors of the mind which tell us to ignore the news, for there is more there to make us think and feel and act than we can endure. It is necessary at times to break the sound barrier created by the barrage of words and to lift up specific events and ideas in such a way that the idea is filled with a fresh power and the event becomes alive with the complex interplay of the human situation.

Those who have the responsibility of planning program and dare to hope that facts and ideas will challenge the group to deeper reflection and responsible action will find a powerful ally in drama.

Drama Demands a Response

When the ideas, the life situations, and the problems of human relationships which concern your group are acted out in the midst of your group, there will be a ready response. The play is *present,* bringing into the very room where you meet, the drama which may lie obscure and ignored on the printed page. The play is *demanding,* requiring you to respond with both emotion and intellect. The play is a *living* vehicle of expression. Whether the life which it imitates appears to be realistic or fantastic, tragic or absurd, the observer finds in these human actions a source of identification.

If the response is sympathetic, the audience will share in the tears or joy, the optimism or despair, and the tension of ideas and emotions which are represented before them. Often, by seeing human problems acted out before our eyes, recognizing the ideals, hopes, and dilemmas represented by the struggles of another, we are able to objectify our own ideas and emotional reactions and penetrate to a deeper understanding of them.

If on occasion the play dramatizes a situation which some members of your group would rather evade or ignore, they may march out with the angry retort, "We can read about it *there!* We don't have to do it *here!*" But then you wanted an honest response, didn't you?

Drama Created by the Group

There are times when no play is more appropriate than the one the group prepares for itself. The question is, "When, who and how?"

One thing that drama does supremely well is to tell a story. When you have a story to tell that is filled with the tension of conflicting ideas and emotions, the play is the medium. The story may be found in the printed page of scripture, a study book or the newspaper, or it may be formed from the creative imaginations and combined experiences of your group.

Only those who want to participate in creative drama should be urged to do so. The reluctant may join in another time. Two or three persons may work together to prepare a short one-act play for the rest of the group.

The how of preparing an informal drama requires the courage to try and perhaps to try again. Beyond that there are a few ground rules. The first requirement is *imagination.*

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*Margaret E. MacNaughton, now on the staff of the United Presbyterian Church U.S.A., served The Presbyterian Church in Canada as Girls' Work Secretary, 1955-1959.

A scene from "Aria da Capo" produced at the Barn Playhouse, Stony Point, N.Y. (United Presbyterian Church, U.S.A.)

You do not need the fantasy that is required for a Mary Poppins or a James Bond. You do need to see the dramatic possibilities in a commonplace incident, to perceive the subtle, and to recognize the potential for tragedy or comedy, sympathy or satire. In other words, you must recognize the extraordinary in the ordinary in such a way that reality and fantasy can merge to form a convincing representation of life.

To create drama you must *concentrate* so that you and your actors respond to the space in which you move, the objects which you use, the persons to whom you talk, as though you really believe that they are that which they claim to be. When beating eggs in an empty bowl, the cook must feel and see that the eggs are there and act accordingly. There is no room for such irrelevant thoughts as, "Can anyone see that I do not have eggs in this bowl?" It takes concentration.

Expression is more than a set of the face or a tone of voice. Drama requires expression of a mood or an attitude through the use of the whole body whether it is in action or motionless. The attitudes of joy, grief, excitement may be expressed long before the words are added.

The *organization* of the action of the play to form a convincing plot is essential. If your play is based on a story, an anecdote, or newspaper report, the basic facts and main characters are already available. It is for you to organize the facts in such a way that the characters are quickly introduced and identified, the mystery and action develop in tension and suspense to the climate where a solution may or may not be revealed, and the play is brought to a quick conclusion.

Having organized the action of the play and identified all of the characters, spend some time developing the *characterizations*. Help each person work into her role by asking such questions as the following about the character she is to represent. "How old am I? What is my occupation? How do I dress? Am I generally shy, timid, proud, flamboyant, etc.? Do I have any physical handicaps or peculiarities such as a limp, a blind eye, etc.? What do I do when there is a silence: knit, twiddle my fingers, relax, fidget? Am I small or large in relation to other people in the play?

How do I walk? What is my attitude toward myself and to other characters in the play? What is my attitude to other races, the other sex, world affairs, and religion? How did I become the person I am?"

Communication is another requirement of the play. Each character becomes convincing only as he establishes a convincing relationship with other characters. As characters in the play establish the desired response to each other they will communicate to the audience and be sensitive to the audience response.

A Program That Is Dramatic

Not every group will want to begin by creating a complete play, but the elements of drama may be introduced into a program step by step. A program can become a work of art in which content, form, and movement are a harmonious whole when it is organized with the artist's sense of proportion. The group will respond with appreciation to a fine balance of time, variation, movement, and tension.

It is possible to introduce other elements of the play into your meetings. The space in which you meet is like a stage. It can be arranged to support and interpret the purpose of your meeting or it can detract from it.

Use role playing as a way of bringing a problem to life and analyzing the complex factors involved in making decisions — whether they are personal, civic, or international in scope. The concentration and characterization required for role playing will increase the participation of the group and infuse vitality into your discussion.

When you are ready to focus more directly on a play you may find it helpful to do some play reading. *A Masque of Reason,* by Frost,[1] gives you a humorous portrayal of a twentieth century Job and wife who, looking for all the world like American tourists complete with camera, encounter God and put to him the same old questions they were asking over two thousand years ago. The first act of *Gideon,* by P. Chayefsky,[2] is a magnificent representation of the biblical story in Judges 7-8. Compare the second act of the play with the story in Judges to decide for yourself whether the changes made by the playwright really improved the ancient story. The short play about Jonah, which so seriously offended one lady and delighted another, as reported at the beginning of this article, is entitled *It Should Happen To a Dog,* by W. Mankowitz.[3]

As the elements of drama begin to emerge in your program, your group may want to launch out into the profoundly rewarding task of working together to develop a play which will express a truth about existence as you see it.

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1. New York: Holt, Rinehart & Winston, 1945. 2. New York: Dramatic Play Service, Inc., 1962. 3. Halverson, M. *Religious Drama 3* New York: The World Publishing Company, 1959.

THE NEW CENTURY MISSION MOVEMENT OF THE PRESBYTERIAN CHURCH OF FORMOSA

"Equipping the saints for the ministry"

by JOYCE SUTHERLAND*

1965 was a milestone in the life of the Presbyterian Church of Formosa. In June of that year it celebrated its hundredth anniversary — 100 years of Christian witness among the people of this small island lying off the coast of China. After birthday celebrations are completed and the streamers have been taken down, it is so easy to pat oneself on the back and say, "Well done", and then to sit down and glow in the light of past accomplishments. To guard against this complacency, Formosan church leaders determined that, with the new century, a new chapter should be begun in the life and witness of the church. And so the New Century Mission Movement was begun.

FIVE YEAR PLAN

To plan ahead for a whole century would be of course, most unrealistic. The New Century Movement embarked upon a strenuous five-year plan in which it would make a comprehensive study of the needs of modern society here, and how the Church must reach out and speak to those needs. It would then seek to lead the Church in a re-thinking and re-orientation of its attitudes and its style of life and witness, and to embark upon an inspired and mature approach toward making the Word incarnate in today's society.

The first year of the five-year plan was a year of training and preparation of teams of pastors and church leaders. These teams were then sent out to conduct training sessions on the contents, purpose and goals of the movement.

EMPHASIS IN 1968 IS WORK AMONG MOUNTAIN PEOPLE

Now, in 1968, we are in year two of the five year plan. This year the emphasis is on the work among the 200,000 aboriginal peoples of the mountain regions. In the past 30 or so years that the Gospel has been preached to these people, the mountain church has grown by leaps and bounds. This spectacular growth has been termed one of the miracles of the modern missionary movement. It is said that approximately 60-70% of the mountain people are now professing Christians (Protestants and Roman Catholics). But the movement in the mountains spread so rapidly that there was no time to train leaders to keep up with it, and so the converts have received very little Christian nurture to grow in the faith. How to fill this gap is one of the concerns of the planners of the New Century Movement. It was also their concern that the living standards and educational standards of the mountain people should be raised and that the church has a social responsibility to promote this in every way possible.

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*Joyce Sutherland is the wife of the Rev. James Sutherland, who is Associate General Secretary of The Presbyterian Church of Formosa and teaches in Taiwan Theological College. Joyce has taught English at the college and served as secretary of the Canadian Presbyterian Mission Committee.

In order to encourage the plains churches to help their mountain brothers adjust to the rapid changes that are affecting their culture, and find the meaning of existence in this modern world, a plan for "sister churches" was evolved, in which the life of a plains church and a mountain church are linked together in common concern. The New Century Movement has also planned to help the tribal people bridge the economic and cultural gap by explaining to them, in conferences, retreats, wherever the opportunity presents itself, the principles of Christian stewardship: that responsible handling of money and economic opportunity is a Christian duty they owe to God and to their society. Further, it is promoting the formation of credit unions to enable the tribal people to engage more effectively in the economic and agricultural development of Taiwan.

Another area of concern is the health of the mountain people. Illness and disease make a constant demand on the individual and group resources. It is reported, for instance, that over 80% of the tribes people have tuberculosis. It is also noted that the absence of medical doctors in remote areas, poor living conditions and the low standards of sanitation in the villages, make them easy victims of diseases. The New Century Movement is urging the development of programmes of community health and personal hygiene, sanitation, nutrition, and promoting the idea of responsible parenthood and family planning.

WMS Presbyterial groups are responding to the challenges of the plight of their mountain sisters. For the first half of the year. women's groups studied the situation in the mountain churches. Then, during the second half of the year, they planned for conferences with the mountain women in which they study with them the concept, ways and means of Christian family life, responsible parenthood and family planning, environmental sanitation, nutrition, and so on. They pay the expenses of their mountain sisters to attend the conferences. Furthermore, they have launched a campaign for equipping mountain churches with first aid kits, a small but important contribution to the welfare of these village people.

Retreats and conferences have been arranged for mountain pastors and laymen to study the Christian faith and Christian life, and the social responsibility of Christians in the community in which they live. As an object lesson, teams of students, ministers and church women have also gone into the mountain villages to render whatever service they can in the tribal communities.

The opportunities for service in the mountain areas are many, but always they must be undertaken in pure love and Christian concern and understanding, and not in a spirit of condescension or paternalism. The help of other associations — Taiwan Christian Service (of Church World Service), Christian Medical Association, and so on, has also been earnestly called for.

IN 1969, IT'S THE RURAL AREAS OF TAIWAN

Next year, the New Century Mission Movement will turn its attention to the rural areas of Taiwan. Farmers have also been caught up in the eddy of rapid social change, and have not been able economically, culturally, or educationally, to meet the change. In July a consultation on rural evangelism was held, attended by representatives of church institutions and congregations, to prepare for the next year's projects. Taiwan, like other countries, suffers the problem of its farm youth leaving the farms for higher paid jobs in the cities. For one thing, the planners hope to cultivate a sense of Christian responsibility to society through the occupation of farming. The establishment of credit unions here will also be a step in raising the standard of living in rural areas.

IN 1970, IT'S URBAN AND INDUSTRIAL SOCIETY

Year four will see special emphasis on urban and industrial society. In ten years Taiwan has taken a giant step into a new industrial age that other nations took more than fifty years to ease themselves into. In taking that big step, traditional family values and ethical codes, so important in old China, have been lost or disintegrated, leaving a void that the Church has been slow to recognize and fill.

A new area of concern into which the church is beginning to step is what might be termed "occupational evangelism". During the summer months, theological students have engaged in industrial work, working side by side with other labourers, getting to understand their problems and frustrations, finding a rapport with them, and then helping them to find meaning in their jobs through a Christian understanding of work. The Church must find more ways to show a real concern for the welfare of the workers in factories, by protesting poor wages, long hours, poor working conditions. In this and other areas of urban life — poverty, hunger, slums and squalor, poor city sanitation, lack of love and concern for the less fortunate than ourselves — is where the Church can encounter the world and show the love of Christ in a compelling way, through its Christian love and concern, and action.

IN 1971, IT'S PROMOTION OF OVERSEAS MISSION

During the fifth year, the thrust will be to promote the Overseas Mission of the Presbyterian Church of Formosa. Further plans will be developed for sending missionaries throughout south-east Asia, and assuming more financial responsibility for their support. At present this Church has a total of seven men serving as missionaries in Malaysia and Singapore, Thailand and Mauritius, but very little financial responsibility has been assumed from this side. Now is the time to begin raising support for our missionaries, so they can truly be representatives of the Presbyterian Church of Formosa, representing the Christian concern of the church membership as a whole.

In summary, the plans made by the New Century Mission Movement committee are characterized by mature thinking and structured planning, not merely aiming to present favourable statistics, but to establish new points of endeavour which can take root and grow into a real grappling with the problems that hinder man from finding that human dignity that belongs to him as a child of God. The programme has not been without its critics. There are those who say that the Movement is attempting to do too much too fast, concentrating on one almost limitless field for only a year, then dropping it, as it were, to give its attention to another. It is the planners' hope, of course, that having initiated actions in one field, these will be continued through the years in the normal process of development and change to suit a changing situation. Another question that is raised is how to bring the research and study down to the local level, so that the Mission Movement may truly be a "grass-roots" movement. This is a question that has plagued all reformers.

The programme is still very young, and it is hard to evaluate its effects from this perspective. Only history will be able to truly judge the effectiveness of these new approaches. But the fact that the Church is examining itself and its methods and is willing to take a deep look at itself and make a fresh approach to the expression of the love of Christ in the world about it, is healthy. After the first five years have passed, an evaluation will be made of the programme so far, to judge its weaknesses and strengths, and then more extensive plans will be mapped out. The five-year plan of the New Century Movement is like a test case for the Church in Taiwan.

The Movement adopted Ephesians 4:12 as its motto: "Equipping the Saints for the Ministry", and it is in this thought that the plans have been made. Backed by prayer and a humble dependence on the Holy Spirit to lead and strengthen and encourage, it will bear fruit.

A MANGER SCENE

for you to make

by DOROTHY M. GRANT

Wouldn't it be fun to make a manger scene for your wall for Christmas? This is one that will be beautiful and it will not spoil the wall when you put it up. It will be lovely to look at and you and your family can gather around it to sing Christmas Carols, or to play the Nativity Story, or to read from the Bible the stories of Jesus.

You will need a large sheet of brown paper — as large as you have space for on your wall. Also needed are the following: brown, yellow and white construction paper; two large drinking straws; brown and grey crepe paper; dark blue crepe paper; gold paper or foil paper for stars; bits of cloth for clothing for the people in the manger scene; pipe cleaners to make figures of the people; Holdit or any reusable plastick to stick the figures to the scene; masking tape; glue; scissors.

TO MAKE

Fold a 9 x 12 sheet of brown construction paper on the long side ½ inch. Paste this fold to the large sheet of brown paper; centre it about 2/3 of the way up from the bottom of the sheet. Then with a small amount of Holdit at either end of each drinking straw, make a brace at each side of the 9 x 12 paper and angle it out from the brown paper to make the roof of the stable. Cover this with brown crepe paper.

At the back of the stable place a brown strip of paper. Stick it at each end and in the middle with a bit of Holdit so that it stands out from the background. This will be the manger for the cow and the donkey.

Draw and cut out a brown cow and a grey donkey. Place them behind their manger. Fasten them there with a bit of Holdit so that they stand out from the background. You might also draw a dog and a dove, cut them out and stick the dog in front of the manger. The dove could perch on the top of the manger. Draw a sheep, cut it out and cover it with cotton to look like wool. Place it in front of the manger.

Make a small folded construction paper box from brown paper for the cradle. Fill it with finely cut up brown and yellow paper for straw. Fasten the cradle with a piece of Holdit to the background so that it will stand out in front of the manger and the animals.

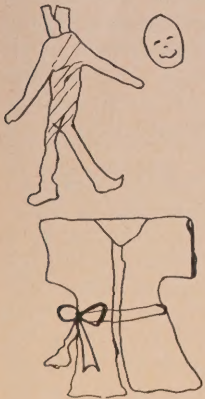
Tear up bits of grey and brown crepe paper. With a touch of glue paste to the lower two-thirds of the scene so that the edges of each piece will stick out giving a rough cobblestone effect to the foreground. On the floor of the stable stick cut-up strips of brown and yellow construction paper to look like straw.

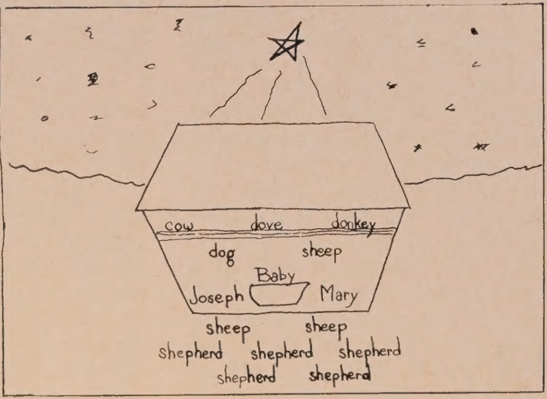
At the back for the sky, paste the dark blue crepe paper. From the gold paper cut one large star and several small ones. Paste the large one over the stable and the others scattered over the sky.

From pipe cleaners make figures for the Babe, Mary, Joseph and the shepherds. Wind two pipe cleaners around each other about three times. Use the two lower ends for legs and feet. Bend down the two upper ends making a neck and the two arms. Cover a small ball of cotton with tissue for a head and face. Fasten with glue over the neck. Dress with appropriate colours of small pieces of cloth. Tie cloaks with cord for girdles. Give the shepherds crooks made of pipe cleaners. An easy way to dress the figures is to cut a kimona pattern and use a straight piece of material to make the head dress. Arrange figures and stick to the background with Holdit so that they will stand out from the paper.

Fasten your scene to the wall with masking tape. Take several pieces about 2 inches long and wrap them around your finger with the sticky side out. Place several along each edge at the back and stick the scene to the wall. This will not mark or harm your wall and you can easily take your scene down when you are through with it.

(see next page)





CHRISTMAS CAROLS TO SING

Away In A Manger.
Silent Night, Holy Night!
While The Christmas Stars are Shining.
The Friendly Beasts.

If you would like to make hats to look like the heads of the cow, the sheep, the donkey and the dove you could play the story in the last carol.

Make a beanie cap from five pieshaped pieces of cloth. To these you could fasten paper ears, horns or beak to look like the animals in the song. Perhaps mother would help you to make these.

Have fun with your Christmas Scene and among all the other excitement of Christmas, remember that it is Jesus' birthday and that He is our Friend and Guide always.

NEWS

Mrs. Gehman Reports on Vellore

Mrs. Mildred Gehman, Reg.N., M.A., who has been a professor on the staff of the Christian Medical College at Vellore, and on the staff of the WMS for over 30 years, has now retired from Vellore and returned to Canada in May of this year.

In speaking to the Overseas Committee of the Society she told of the many advances in the work at Vellore, speaking particularly of the gift of an electron microscope which now enables examination of the cell and atom as never before and has led to greater research in the leprosy field. She said a new cobalt bomb has also been given to them. The first cobalt bomb came to them from Canada, but there were long waiting lines of people requiring treatment until the second bomb arrived. Now the lines are not so long, said Mrs. Gehman.

She told of the new auditorium with a seating capacity of 1,000 people which was opened on Dr. Ida Scudder's birthday. It is used for convocations of nurses and doctors, worship services, medical conferences, and refresher courses for doctors from all over India. It is also equipped for the production of plays and the staff has already used it for this purpose to help raise funds for hospital equipment.

A Rehabilitation Institute has been set up and 25 to 30 patients are being rehabilitated there at all times.

A legacy left "for Mrs. Gehman's work" has made possible the establishment of a Course leading to a Master's degree. It started this fall and two of the staff of Vellore will be among the students in the Course. Another B.Sc. Course has also been established which will upgrade the Reg.N. to B.Sc. Two of the Vellore staff are also registered in this. All these girls will return to work either on the college staff or in the hospital when they complete their training.

An Operating Room Diploma Course and a Diploma Course in Neurosurgery have also been added. Mrs. Gehman said that work on the hostel being built to house students has stopped with only five stories completed and work on the remaining five cannot be resumed until additional funds are received for this purpose.

She said the Vellore staff is anxious that a replacement be secured for her position, and she feels the door is wide open in Vellore for Christian service.

Appointed Resident Nurse

Doreen Morrison, Reg.N., on furlough from the Bhil field in India and presently studying at the University of Western Ontario, has been appointed Resident Nurse at Huron College during her period of study.

Speaker on Vietnam At WMS Meeting

For their thankoffering the WMS group of Mt. Pleasant Church, Vancouver, invited members of WMS groups from the other Vancouver churches and had as their speaker the Rev. W. H. Brooks, a pastor of the Missionary Alliance Church, who spoke of his recent visit to South Vietnam where that Church has approximately 500 churches. He told of the opportunity for Christian witness there today and said that all members of the church in South Vietnam are asked to make visitations each week. "In spite of the war," said Mr. Brooks, "the Christian Church is flourishing in South Vietnam."

"Flower Arbour" Setting For Presbyterial Tea

The church basement of Gordon Church, Burnaby, B.C., was transformed into a "flower arbour" for the annual June tea of Westminster Presbyterial. Ladies from the various churches throughout the lower mainland served the refreshments. Mrs. H. Gartland sang two solos accompanied by her teenage daughter on the guitar, and the audience joined in the chorus of "Go tell it on the mountainside."

Mrs. Burnett to Represent North American Continent

At the meeting of the International World Day of Prayer Committee in Sweden this summer, Mrs. J. M. Burnett, who was the representative of Canadian women, was selected to be a member of the Central Committee. This is a committee of six women, representing six continent areas, and Mrs. Burnett will be representing the North American continent for two years. The next meeting is scheduled for 1970 in Bangkok, Thailand.

OVERSEAS MISSION STAFF – 1968-69

Executive Director, MISS MARY E. WHALE, B.A.

FORMOSA

Miss Rose Chambers, R.N., B.Sc.N.	No. 1, Lane 184, Sung Chiang Rd., Taipei, Taiwan, Republic of China.
Miss Louise Gamble	No. 2, Lane 208, Chung Shan West Rd., Lou-tung, I-lan Hsien, Taiwan, Republic of China.
Miss Diane Petrie, R.N., B.Sc.N.	No. 2, Lane 208, Chung Shan West Rd., Lou-tung, I-lan Hsien, Taiwan, Republic of China.
Miss Isabel Taylor, A.T.C.M.	Tamkang High School, 26 Chen-Li St., Tamsui, Taiwan, Republic of China.

GUYANA

Miss Merle McGowan (leave of absence)	40 Delisle Ave., Toronto 7, Ont.
Miss Margaret Ramsay (on furlough)	14 Bedford St., Brantford, Ont.
Miss Athalie Read	Sans Souci, Wakenaam, Essequibo River, Guyana.

INDIA

Bhil Field:

Miss Pauline Brown, R.N., B.Sc.N.	Amkhut, M.P., (via Dohad), India.
Miss Agnes Hislop	Jobat, M.P. (via Dohad), India.
Miss Margaret Kennedy	Barwani P.O., M.P., (via Mhow), India.
Miss Doreen Morrison, R.N. (on furlough)	c/o Huron College, University of Western Ontario, London, Ontario.
Miss Beatrice Scott, B.A.	Amkhut, M.P., (via Dohad), India.
Miss Mary Sherrick, B.A., B.Ed.	Amkhut, M.P., (via Dohad), India.
Miss Ida White, R.N.	Barwani P.O., M.P., (via Mhow), India.

Jhansi Field:

Miss Eleanor Knott, B.H.Sc., M.A.	Canadian Mission, Jhansi, U.P., India.
Miss Margaret Leask, B.A., B.Ed., M.Ed.	Canadian Mission, Jhansi, U.P., India.
Miss Edith Magee, B.A.	Canadian Mission, Jhansi, U.P., India.
Miss Diana Wadsworth, B.A., M.R.E., M.Sc.	Canadian Mission, Jhansi, U.P., India.

Co-operative Work:

Mrs. Mildred Gehman, R.N., M.A. (on furlough until Dec. 31, 1968)	1510 Queen St., Apt. 6, Preston, Ont.

KOREAN CHRISTIAN CHURCH IN JAPAN

Miss Mavis Hyndman	24 Wakamiya cho, Shinjuku-ku, Tokyo, Japan.

NIGERIA-BIAFRA

Miss Doris Adams	c/o Room 100, 50 Wynford Drive, Don Mills, Ont.
Miss Dorothy Bulmer, L.R.C.T. (on furlough)	c/o Room 100, 50 Wynford Drive, Don Mills, Ont.
Miss Agnes Gollan, B.A. (on furlough)	c/o Room 100, 50 Wynford Drive, Don Mills, Ont.
Miss Elsie Taylor, R.N.	c/o Room 100, 50 Wynford Drive, Don Mills, Ont.

NATIONAL MISSIONS STAFF – 1968-69

Executive Director of National Missions, MISS GIOLLO G. KELLY, B.A.

DEACONESSES

Miss Margaret Balderston	Box 147, Lakefield, Ontario.
Miss Shirley Cayley	Box 737, Englehart, Ontario.
Miss Ellen Douglas (on leave)	Apt. 1205, 711 5th Ave., New Westminster, B.C.
Miss Mary-Lou Funston	1006 West 12th Ave., Vancouver 8, B.C.
Miss Dorothy Knight	1924-109th Ave., Dawson Creek, B.C.
Miss Evelyn Murdoch	111A Saskatchewan Cres. W., Saskatoon, Sask.

Miss Lillian Reay	Apt. 1205, 30 Edith Drive, Toronto 12, Ontario.
Miss Patricia Rivett	Regina, Sask.
Miss Sheina Smith	Portage la Prairie, Man.
Miss Diane Tait	755 - 10th Street, Brandon, Manitoba.
Miss Heather Tourangeau	404 - 10th Street E., Prince Albert, Sask.
Miss Ruby Walker	Apt. 34, 330 - 19th Ave. S.W., Calgary, Alta.
Miss Annabelle Wallace	c/o 237 East 4th Ave., Prince Rupert, B.C.

INNER CITY STAFF

Miss Ellen Channon	Apt. 8, 305 Glebeholme Ave., Toronto 6, Ontario.
Miss Lois Cooke	870 Richmond Square, Montreal 3, P.Q.
Miss Ann Drummond	870 Richmond Square, Montreal 3, P.Q.
Miss Iris Ford	768 Flora Avenue, Winnipeg 4, Manitoba.
Miss Dorothy McCombie	768 Flora Avenue, Winnipeg 4, Manitoba.

CHINESE STAFF

Miss Hazell Davis	5678 Verdun Ave., Montreal 19, P.Q.
Mrs. Angela Fong-Sang	5399 Springdale Court, North Burnaby, B.C.
Mrs. Yew Fin Tam Hu	1077 Chenneville Street, Montreal 1, P.Q.
Miss Betty Lam	1077 Chenneville Street, Montreal 1, P.Q.
Miss Margaret Near	87 Harbord Street, Toronto 4, Ontario.
Miss Catherine Watson	Apt. 210 - 1258 Yates Street, Victoria, B.C.
Miss Annie Wilson	c/o 261 Keefer Street, Vancouver 4, B.C.
Miss Ruth Yeandle	Apt. 2, 6367 West Boulevard, Vancouver 13, B.C.
Mrs. Elsie Young	427 East Hastings Street, Vancouver, B.C.

HOSPITAL VISITORS

Mrs. G. W. Bradley	Apt. 10A, 1934 Portage Ave., Winnipeg 12, Man.
Mrs. W. B. Leatherdale	3477 Vendome Ave., Montreal 28, P.Q.
Mrs. H. Livingston	Apt. 405, 60 North Hills Terrace, Don Mills, Ont.
Mrs. Roy Mercer	933 - 5th Street, New Westminster, B.C.
Miss Lila Schneider	21 Barker Street, London, Ontario.

INDIAN STUDENT RESIDENCES

Mr. and Mrs. N. M. Rusaw	Birtle Indian Student Residence, Birtle, Man.
Mr. and Mrs. Colin Wasacase	Box 130, Kenora, Ontario.

PRESBYTERIAN FELLOWSHIP HOUSES

Mr. and Mrs. Austin Beattie	73 Chestnut Street, Winnipeg 10, Manitoba.
Mr. and Mrs. C. E. Hall	456 - 12th Street East, Prince Albert, Sask.

ORGANIZATION STAFF – 1968-69

Executive Director, MISS LOUISE A. REITH, M.A.

NATIONAL SECRETARIES

Miss Mabel Booth	Room 100, 50 Wynford Drive, Don Mills, Ontario
Miss Helen Tetley, B.A., M.R.E.	50 Wynford Drive, Don Mills, Ontario.
Miss May Nutt	Room 100, 50 Wynford Drive, Don Mills, Ontario.

REGIONAL SECRETARIES

Miss Margaret Boyd	#803, 335 MacLaren Street, Ottawa 4, Ontario.
Miss Lois Powrie	32 Milverton Blvd., Toronto 6, Ontario.
Miss Barbara Woodruff	c/o Room 100, 50 Wynford Drive, Don Mills, Ont.
Miss Dorothy Keller	Apt. 2, 108 - 32nd Street West, Saskatoon, Sask.
Miss Jean Smith	1228 - 15th Avenue S.W., Calgary, Alberta.

WHILE THEY LAST

Copies of 1967 WMS (WD) Annual Report (Blue Book)
50 cents per copy
Order from WMS Book Room

IN THE CARIBBEAN —a Beachhead

(condensed from article
by RUTH WEBER
editor *The Church Woman*)

Seventy women from ten countries — Jamaica, Grand Cayman, Bermuda, British Honduras, Trinidad, Grenada, Guyana, Puerto Rico, Canada and the United States attended the Seminar. The theme, "A New People In a New Age", echoed the World Council's "all things new" motif. The common note of hope, anxiety, perception, and loving concern for the church, which obliterated many kinds of differences between the participants, was one of the most noticeable features.

Awareness of the new age was the strand which was continually woven through every aspect of the Seminar. The characteristics of today's world — incredible leaps in scientific knowledge, the threat of atomic annihilation, the moral dilemma, the population explosion, new paths in theology, changing national patterns, urban crises, individual tensions and stresses, the emancipation of women, the power of mass communication, the plight of the poor, and the growing cry for dignity, peace and justice — were graphically presented in a keynote address by the Rev. David Lapsley of Jamica. "Today we, the Christian Church, are engaged in a conflict, the prizes of which are the most outstanding we have ever striven for," he said. "That is why we need a new people."

As the women participated in the main portion of the Seminar, it became increasingly apparent that their understanding of what Mr. Lapsley had been describing was realistic and thorough. The kind of women they were — highly involved in church life as laywomen, elders, deacons, ministers' wives, or ministers, with a deep regard for both their faith and the forms it took — enabled them to weave a common strand through their discussions and to overcome differences of country, race, culture, and tradition.

Outspoken as they were about some aspects of the church institution, these were clearly individuals who loved the church and were critical because they loved it. They wrestled with urgency and compassion to find ways in which women might bring new insights and actions into situations faced by all in one way or another.

Within the compass of these common problems and aims, however, lay something else which served to unite but at the same time divide women across country and culture. This was an unspoken but clearly discernible alliance of those who leaned toward a careful, conservative, let's-not-rock-the-boat-too-much approach to the new age and those who were bold, pioneering, experimental, sometimes "way-out". The diverging points of view followed no observable patterns. A minister's wife from North America was among the most restrained; another from the southerly Caribbean was in perfect accord. A woman from the deep South was obviously anguished and torn by a situation which she felt could be resolved only by the most radical means; a woman from Trinidad was one of the most articulate and impassioned pleaders for change and for stronger and bolder action by women.

The differences between women from one country and another, therefore, really came down to specific situations in each place.

Women from every area acknowledged that the problem of racial understanding and harmony existed for them. While the Americans' situation was tacitly acknowledged as perhaps the most difficult, Caribbean women spoke forthrightly about their fears of perpetuating cultural or racial separatism. In places like Guyana, Trinidad, and Grenada, the Presbyterian Church is largely East Indian. It cherishes its cultural heritage and its institutions (which include many fine church-run schools), but amid the challenges of nation-building, some of the women said, the church faces a necessity to decide between the old ethnic emphasis and a new, outward-looking point of view.

Specifics in the way woman's role has changed during the past quarter of a century, and must change further, also drew a variety of comments. For example, Mrs. James Kirlew of Jamaica, who gave one of the theme presentations, characterized the Jamaican woman

JAMAICAN PARTICIPANTS AT THE CARIBBEAN-NORTH AMERICAN SEMINAR.

LISTENING!

as "a fortunate person today." She said, "In many high places in Jamaica, jobs are held by women. Women are in all the professions and women are holding government jobs. Jamaican society has always depended on the woman. She has always been a dependable person, but quite often in past years she was a limited person. Today the Jamaican woman — rural as well as urban — is coming forward more and more to take her place . . ."

Mrs. Percy Matadeen of Trinidad, a member of the reactor panel, felt that women must initiate change but that all are not yet equipped to do so. Others expressed their opinions on the gap between adults and youth, aid from richer nations to poorer ones, and the temptation of succumbing to a materialistic culture based on technology was contrasted to maintaining a society in which spiritual values take a prominent part.

At one point the Rev. Mary Naimool, the first woman of Trinidad to be ordained to the Presbyterian ministry, narrowed down each woman's own commitment to the creation of "A New People in a New Age" by reminding them: "Just remember, you who have the training, the opportunity to work for Christ, have a greater responsibility than other people."

Would the women from the Caribbean and North America who met at Jamaica feel that indeed they have? Would they return home to put into their community efforts the exuberance that went into their morning hymn-sing, and the lively, penetrating good sense that went into hour after hour of exchanging problems and views? Would they communicate their sense of responsibility to fellow church women who also possess training and opportunity?

It remains to be seen. But whatever one yearns for on a grand scale, the fact is that relationships were begun. Communication was established. At least some of the messages came through static-free. Beachheads between two previously unconnected areas of church activity were established. Even in the opinion of one who has generally regarded conferences with a jaundiced eye, the seminar at Jamaica was not a waste of time.

Privilege—Responsibility

by G. MARY HAMILTON

It was my privilege, as a member of the Women's Missionary Society of the Presbyterian Church in Canada to represent Canadian women at the Caribbean-North American Seminar which was held at the United Theological College of the West Indies, Kingston, Jamaica, June 28-July 8, 1968.

The Seminar provided an opportunity for women of Reformed and Presbyterian Churches in the English-speaking Caribbean and North America to know one another, to discuss common concerns as Christian women and to undergird one another in the mission to which we are called by Christ in the world today.

All details had been prepared to the ultimate degree in thoughtfulness. When Pan-Am touched down in Kingston on June 28 one felt at once the friendship that greeted you as you were introduced to your hostess for the weekend.

The opening service was held on Sunday at the Chapel of the West Indies University. During the evening there was a time of introductions and getting acquainted. However, it was on the days following that we really got to know each other in a new and very loving way as we studied, discussed and reasoned together on the theme "A New People in a New Age". We were divided into small groups for study which meant we could listen to one another, learn from one another and come to love one another because we were looking outward together in the same direction.

Problems were presented from every area — some varied — many were the same. The challenge was repeatedly presented — what are we prepared to do as Christians in this new age — in this changing world?

On the closing Sunday evening as we sat around the Communion Ta-

MARY HAMILTON (CENTRE, BACK ROW) WITH THE GUYANA PARTICIPANTS.

ble and then as we walked arm and arm the Emmaus Road, I with a Guyannian friend in Christ, to the Chapel for the Commitment Service, we spoke of the privilege we had had of being together and sharing this rich experience of study, discussion and challenge and what a responsibility to return to our home base.

In this new age, we as Christians, have a responsibility to live our faith moment by moment, and to be new vital people in Christ in this new age. It is not enough to believe and speak the gospel, we must live our Christianity daily.

"As, therefore, God's picked representative of the new humanity, purified and beloved of God himself, be merciful in action, kindly in heart, humble in mind. Accept life and be most patient and tolerant with one another . . . And above everything else, be truly loving, for love is the golden chain of all virtues." Colossians 3:11-12, 14 (Phillips)

* * *

President Attends KCCJ Celebrations

On October 5, President E. Luzetta McClelland arrived in Tokyo, Japan. Invited by the Korean Christian Church in Japan to take part in its sixtieth anniversary celebrations during the month of October, Miss McClelland brought greetings from the Society to the KCCJ at the opening ceremonies of the General Assembly held in Kyoto on October 9, attended special anniversary celebrations on October 11, then went on to take part in various other celebrations throughout the church. She gave the address at a church service, delivered several missionary addresses, spoke on "How the WMS is Involved in Mission", addressed presbytery meetings of the Women's Evangelical Association as well as a meeting of their executive, and brought greetings from the Society at an induction service for Miss Young Ja Shin, the Rev. R. K. Anderson and Mrs. Anderson at Nagoya.

From there the itinerary of Miss McClelland takes her on a ten-day visit to Formosa where she expects to see something of the work among the tribal people and to visit with Mrs. Grace Tsai, Secretary for women's work of the Presbyterian Church of Formosa.

After that, there will be a brief stop in Hong Kong, and then on to India to the Bhil and Jhansi fields, and if possible to visit briefly the medical work at Vellore, Indore and Ludhiana.

The tour will be completed the latter part of November. In making this journey, our President is very conscious of her responsibility as a representative of the Women's Missionary Society, WD, and asks for the support of the women in prayer.

Mr. Smith is a High School Teacher at Dr. Williams Secondary School, Aurora, Ontario. He is active in youth work outside of school and among community organizations. He is organist and choir master at St. Andrew's Presbyterian Church, Aurora.

Where Does That Road Go?

by R. K. SMITH

How often have you travelled and noted a side-road which brought to mind the question "where does that road go"? There are many such roads — roads through the countryside, roads by the sea, roads that climb high hills and roads that wind through pleasant valleys and villages. Roads where lovely trees grow; roads where the wrecks of broken-down autos and obsolete farm machinery give an air of desolation and abandonment. Roads that end abruptly at a dead-end. Roads . . .

In my work with young scholars there are many roads to explore — many are lovely and reflect the beauty of life's surroundings, many are exciting, some are strewn with wrecks, and some are dead-end. Which road shall we offer young minds, which shall we open to youth? How can we, as teachers, help youth avoid the wrecks and dead-ends?

If we, as leaders in a community, addict ourselves to the "Nine to Five" Christian Philosophy, then we must share some of the guilt when the young lives entrusted to us go along the wrong road. A "nine to five" Christian? There can be no such personality, because Christianity and Christian service know no clock, no time, nor sun, nor moon nor stars. A Christian is a Christian ALL the time. Similarly, I like to feel that I am a teacher all the time, not just during school-hours. If I can help some young person along the proper road of life, to avoid the wreck-strewn and dead-end roads, I must do so beyond any "nine to five" basis.

The Bible and all its teachings were an integral part of school in a past generation. Nowadays, it appears that someone became smart, clever and "intellectual", and decided to push the Bible out of school, as an undemocratic and archaic instrument for the discipline of the mind and of one's conduct. We desperately need another Children's Crusade, based on higher motives than that of 1212, lest we, too, lose thousands of our youth. Does anyone dare look at the world of youth around us, and then ask for further proof?

A ROAD

Did you ever think as you trudged along
Or rode along, or sped along
That life is very like a road
A long straight road, a crooked road.
We do not know, that round that bend
Or just beyond, that road might end
But yet we trust, and onward go
And when we reach our goal we know
That those who builded, builded well
And only journey's end will tell
That, tho' in spots the way was rough
And things went wrong, and the going tough,
Still back of all the constant mind
"The Lord of Life is wondrous kind"

(The Wayfarer)

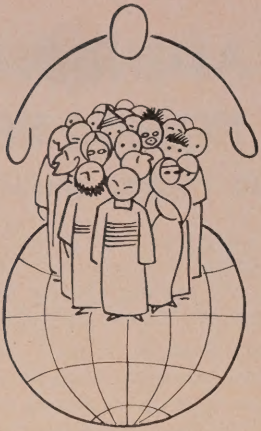
Books for Christmas Giving

THE MANY FACES OF LOVE by Lois Fiedler, G. R. Welch Co., $3.75. In this book of short prayers and meditations in verse form the author helps us think realistically of the problems and joys of our life today. In the Section "No Other Gods" each one of the ten commandments is followed by a questioning poem.

STERLING AS SILVER prepared by the Board of Women's Work, Presbyterian Church in the United States is a collection of inspirational material for personal reading and for use in planning group worship. There is a section related to special days and seasons. $ .90.

ECUMANIA edited by Hiley H. Ward, Association Press, $2.75.
Subtitled "The humor that happens when Catholics, Jews and Protestants come together." The editor states in the preface "In this book we have some "good ones" on all groups, and much laughter on my particular denomination." The 288 short incidents provide many chuckles.

THE MEANING OF SUCCESS (Meditations) — Quoist	$1.40
TEN FINGERS FOR GOD (Biography) — Dorothy Clarke Wilson	$7.50
TAKE MY HANDS (Biography) — Dorothy Clarke Wilson	$6.25
THE FIRST EASTER — Peter Marshall	$4.50
GOOD AND EVIL (Series of sermons) — Dr. Fitch	$2.70



"You are all one
in union with
Christ Jesus."
Galatians 3.28

GOOD NEWS FOR MODERN MAN (illustrated, sample above) $.75

COME OVER TO MY HOUSE, Theo. LeSieg, Beginner Books, a division of Random House, Inc. $2.50.

A book for boys and girls 3-5 years, illustrated in colour, introducing children to people and their homes and ways of life in places around the world.

THE BOY WHO COULDN'T TALK, Lulu Hathaway, Friendship Press (new reprint, originally published in 1964) paper $1.75.

An exciting story for children 6-8 about San Lin, of Burma, who cannot talk and why. The life of Adoniram Judson and the work of the Burmese Church are portrayed.

FIRE OVER HURONIA, Fred Swayze, McClelland and Stewart, $4.95.

This book gives an accurate account of the Jesuit Missions around Georgian Bay . . . The adventure of Jean Amiot who joined the Mission to learn the Indian language, should prove exciting reading for boys and girls 9-12. Although there is a Roman Catholic flavour, this book is informative regarding the early history of Canada and may lead to readers asking questions about their faith.

BIBLE READINGS FOR BOYS AND GIRLS, Thomas Nelson and Sons, (1959) $4.25.

Boys and girls frequently find it difficult to select passages from the Bible for reading. This book was prepared especially for boys and girls 9-11 and includes passages from the Revised Standard Version of the Bible beginning with Creation and ending with Revelation.

ATTENTION

GLAD TIDINGS READERS

Is your GLAD TIDINGS renewed for 1969?

About one hundred women who live in the Atlantic Provinces and belong to the Woman's Missionary Society, E.D., subscribe to the **Glad Tidings.** They say reading both The Presbyterian Message and Glad Tidings gives them a wider knowledge of the Mission of the Church.

Last spring the Council Executive of the W.M.S., W.D. approached the W.M.S., E.D. with the suggestion that both bodies consider uniting their magazines. Since this time some discussions have been held between members of the Editorial Committees of both Societies. At a meeting this fall, the suggestion was made that the members of both Societies become better acquainted with both magazines — THE PRESBYTERIAN MESSAGE and THE GLAD TIDINGS. The members of the Eastern Division are being asked to make sure that there is at least one subscription to the Glad Tidings in each auxiliary.

We are sure Glad Tidings readers would also like to subscribe to **The Presbyterian Message,** official magazine of the Woman's Missionary Society, E.D. Subscription rate $1.25 per year. Five or more at $1. per year. Let us aim to have at least one subscription to **The Presbyterian Message** in each group and share it among all the members. Complete the form below, tear off, and mail.

Increased co-operation and possible amalgamation at some future date will only happen if and when it is the wish of the women in the groups across Canada, so we suggest you read both magazines regularly during 1969, and let us know your opinion before the end of the year.

- -

Please send The Presbyterian Message for one year to:

Name ....

Address ....

Enclosed: $.......... (@ $1.25 per year)
Mail to: Miss Margaret Calder, Presbyterian Message, 25 Bell St., New Glasgow, N.S.

SUMMER GLEANINGS

Tyndale Neighbourhood House, Montreal

A number of new approaches to Mission were undertaken by the staff of Tyndale Neighbourhood House in their reorganized programme. Twenty volunteer young people, many of whom are associated with our Montreal congregations, served as leaders in the "Play Corps" summer programme. Three playground areas in the vicinity were chosen, teams of volunteers were formed and over eighty children of the district enjoyed fellowship with their newfound suburban friends who guided them in creative ways of playing games, making puppets and painting murals.

Four children from the Tyndale area, from ten to thirteen years of age, spent a week in Ontario with a family who set up their own camp in one of the provincial camping areas. It is the hope of the staff of Tyndale that this effective experiment may be repeated next summer and that as many as twenty-five of the children of Montreal's inner city might benefit from this type of experience.

Flora House, Winnipeg

Sixteen children (six intermediates and ten juniors) from the Flora House area were given the opportunity of a camping experience at Prescawa Camp on "camp scholarships" provided through the Society and by interested friends.

Two new programmes were undertaken this summer. In the absence of Misses Iris Ford and Dorothy McCombie due to illness, these were carried out under the direction of the summer student, Miss Gloria Gibson. The first was a day camp, involving thirty-four children, seven to twelve years, which ran for seven days. On four of these days the children were bussed to a farm near Stonewall. This proved to be a most happy experience for these children from the inner city. The second was a drop-in programme which was held each afternoon for two and a half weeks, as well as two evenings each week. Miss Gibson reports that between twenty and forty-five children were in the house at all times.

Chinese, Victoria

June 30 was a day of happiness and thanksgiving for the staff, members and friends of the Chinese Church in Victoria, as they celebrated the 75th anniversary of the congregation. The members of the various organizations had worked hard to have the recently renovated church in spotless order for the more than capacity crowd which attended. In addition, these organizations presented the congregation with a variety of "birthday gifts" — a clock for the social room from the Young People's Society, two electric coffee percolators from the Young Women and four tables from the Senior Women.

Chinese, Vancouver

A very successful Vacation Bible School was held in the Chinese Church, Vancouver, under the leadership of Mrs. David Joh. There were fifty-five children enrolled and a staff of eleven. Miss Wilson reports, "It was a very fine programme, with missionary emphasis. One teacher taped some of her lessons and then used her flannelgraph illustrations freely as the tape told the story. Never have I seen a class of juniors so quiet and attentive!"

OFFICERS' CORNER

Adult Group Executives — This would be a good month for Executives to check with Children's and Youth leaders to find out if there are any supplies — like study packets or resource books which the adult group could supply.

Synodical and Presbyterial Executives — should provide study packets for Presbyterial and Synodical Secretaries for Adult Work, Girls' Work and Children's Work, so these secretaries can help groups with questions related to the packet.

FINANCIAL REPORT

General Fund

January - August, 1968

Disbursements

National Missions	$86,845.49
Overseas Missions	103,475.33
Organization	35,305.14
Editorial and Book Room	14,958.15
Administration	20,430.32
Grants	410.00
Insurance and Taxes	3,163.37
Student Work	......
Council Meeting	4,283.26
Audio Visual Education	......
Medical Insurance for Staff	1,325.00
Canada Pension	2,210.04
Synodical Grants	1,011.69
Christian Literature	3,645.00
General Contingency	396.56
	$277,459.35

Receipts for same period $171,770.00

THE WMS AT WORK

HAVE YOU TRIED SOMETHING NEW IN YOUR GROUP. Be sure to tell us about it.

Skit Highlight of Rally

The highlight of a Victoria Presbyterial Rally, held in Nanaimo, was a skit put on by the Nanaimo Auxiliary entitled "To Tell What Truth". It was done in the form of a TV broadcast, moderated by Mrs. D. Mahood, with seven contestants. Several groups asked for a copy of it to take back to their own churches. All present at the rally said that they would go home refreshed.

WMS Group Conducts Morning Church Services

The thankoffering meeting of the WMS group of St. Andrew's, Nanaimo, took the form of a morning church service with seven members taking parts of the service and Mrs. C. L. Wood, retired missionary from the Bhil field in India, dressed in a beautiful sari, telling of Christ's work in that portion of His vineyard. She spoke of the conditions there and of how the Bhil people worship, taking one and one-half to two hours for a service. In referring to the need among the people there, she pointed out that we at home can help by our Prayers and Givings.

Mission Sunday In Burlington

The WMS afternoon auxiliary assisted by the Margaret Taylor evening group of Knox Church, Burlington, Ontario, held a Mission Sunday with members of the groups participating in the services.

Group Anniversaries Celebrated

"God is Change in the Changing World" was the topic of Mrs. Gwen Perkins, speaker at the eightieth anniversary meeting of Avonton afternoon auxiliary (Avonton, Ontario). She said we must change ourselves and the life of our church to fulfil God's purpose in the world. As the ancestors of Avonton Church arrived in the wilderness, so we must be prepared to go into God's unknown wilderness with the garment of faith, leaving what is ahead in His hands, Mrs. Perkins told the 175 women attending.

An historical résumé was given by Mrs. T. J. Atcheson who told of the progress of the group since it started in 1888 with twenty members. The first prayer offered was "That as the walls of Jericho fell before the hosts of Israel, so might the walls of superstition and idolatry fall before the Gospel message." She noted particularly a special event held in 1921 when 500 women attended a conference there.

To the 64th anniversary of the Cuthbertson group in St. Andrew's Church, Wyoming, Ontario, each member brought a friend. The mission study "This is Japan Today" was reviewed, a film "Mission to a Minority" was shown and a dinner of Japanese food was enjoyed by the ladies.

Craigs at Sectional Meeting in Stonewall

The worship at the sectional meeting of Winnipeg Presbyterial held in Knox Church, Stonewall, on June 6, followed the same format as that used at the Annual Council meeting, and was based on the same text "We are ambassadors for Christ" 2 Cor 5: 17-21.

The president drew particular attention to the "winds of change" which are blowing, and said that the speaker, Mrs. Howard Black had impressed upon her listeners the necessity for all women to get out into the world and be doing.

A highlight of the evening was the visit of the Rev. David and Mrs. Craig, on furlough from Biafra, who told of their work in that area of the world and asked for the continued prayers of everyone for the Christians there who are undergoing great hardships at the present time.

- Brandon Presbyterial decided to hold a pre-presbyterial workshop on adult work similar to the pre-synodical workshop held in May.

Illustrated Talk on "Churches Around the World"

At a recent meeting of the Afternoon WMS Auxiliary of Kerrisdale Church, Vancouver, Home Helpers were special guests. An interesting programme was provided. Mrs. J. L. McGlashan gave an illustrated talk on "Churches Around the World", which she and her husband had visited on their recent tour of eight months. They attended many communion services, and it was most interesting to hear of the various ways in which the elements are dispensed.

Rally in Rosetown

Forty-five members of Saskatoon Presbyterial attended a rally in Rosetown. The theme was "What shall I render unto the Lord for all His benefits toward me?"

Newslettes

President Dorothy Dodds of Lanark and Renfrew Presbyterial told members of the executive at a meeting in St. John's Church, Almonte, Ontario, that everyone must co-operate in order to stimulate and recruit members for the WMS.

About eighty people attended the twenty-first birthday meeting of the WMS auxiliary of St. Stephen's Church, Ottawa. Six of the original members were presented with Honorary Life Memberships.

Members of St. Andrew's and Southminster Churches attended a special meeting of the WMS auxiliary of First Church, Brandon . . . and a thankoffering meeting in St. Paul's Church, Caintown, Ontario was attended by WMS members of First Church, Brockville and the U.C.W. of Mallorytown, when Mr. and Mrs. Stan Smurthwaite were guest speakers and showed slides of their missionary work in Morocco.

THE CHURCH IN THE WORLD

Actions of World Council

The Assembly approved a major study titled "What is Man?" — a question which it said was posed with "a great sense of urgency". The study will seek to determine in what way contemporary man is different from his predecessor, "his context of living, his mode of existence, his self-understanding of he himself".

Unlike most WCC studies, which "have been carried out by theologically trained people within a church setting", this one will rely heavily upon teams of experts from academic institutions, professional associations, and research institutes.

Other studies approved will deal with the elimination of racism, changes necessary in structures for effective world development, and the functions of law and related issues required for social justice.

- The Assembly voted to set up a new office of education to deal with general education, Christian education and theological education. It said it should work as far as possible with appropriate bodies within the Roman Catholic Church and other non-member churches and foster relationships with UNESCO, ILO and other international agencies.
- Approved and commended for study a 15-page document based on a three-year study of the Church and the Media of Mass Communications.
- Approved a report of the Commission of the Churches on International Affairs which called for special study by member churches of problems including "violence versus non-violence, strategies and programmes for the next Development Decade, Marxist and non-Marxist concepts of development, and problems of racism as an element in relations between and with developed and developing countries. It also urged special attention to relations with the People's Republic of China.
- Adopted a resolution on Human Rights recommending that the United Nations establish an office at the highest possible level, perhaps that of Under Secretary, to facilitate greater co-operation and co-ordination of human rights activities.
- Adopted a report from the WCC's Division of Inter-Church Aid, Refugee and World Service calling upon member churches to give high priority to development needs and encouraging the investment of church resources in development projects. It also asked churches to help meet need by granting loans bearing low interest rates, or even without interest, as well as by grants.
- Approved a major study of the structure of the World Council beginning in 1969 to include a review of present procedures for nominating members of the Central Committee and divisional and department committees, as well as of "the

Assembly process", particularly in view of repeated urgings to include more women and youth in WCC activities.

Church of Scotland Looks at Youth and Women

A Committee on the Religious Instruction of Youth of the Church of Scotland presented to this year's General Assembly a report entitled "Looking to the Future". It outlined plans to introduce a new scheme of religious education starting with beginners and primary Sunday School children. Other schemes for older children are planned for the next two or three years.

The Assembly agreed that the age at which members in full communion become eligible to serve on congregational boards and deacons' courts be lowered from 21 to 18 years of age.

The decision to admit women to the ministry on the same terms as men was made with a large majority voting for their admission.

* * *

Your Prayers are asked

— in thanksgiving to Almighty God for the many opportunities for Christian service afforded to the members of our staff during the past summer.

— for the children and young people who were contacted through summer camps, Vacation Church Schools, day camps and special inner city outreach programmes, that the influence for good experienced by them may be lasting.

— for all study groups as they begin or plan for the use of "New Forms of Mission" material that in so doing they may seek and find new ways to share in Christian responsibility.

— for all throughout Synodicals and Presbyterials who meet as Excutives or in Training Conferences that through these meetings they may be prepared for more effective service.

— For the people of Nigeria, for the people of Biafra. Pray that those in authority may put all things aside save the welfare of their people. Pray that help may be available with increasing abundance to all who have need.

— For Miss Elsie Taylor and Miss Doris Adams and all who have gone forth to serve the peoples of Biafra and Nigeria.

CANADA IN THE WORLD

$950,000 For Jamaican School Programme

Canada has undertaken to assist Jamaica in the second phase of construction of rural schools with a development loan of $950,000. The development loan is interest free, with a three-quarters of one percent per annum service charge. Repayment will be made over a period of 50 years with a 10 year period of grace.

A total of 68 prefabricated schools of six and eight classrooms will be provided by Canada and will be erected on cement foundations. The building of additional schools in rural areas is given high priority in Jamaica's programme for the improvement of education.

Provision of these schools is the second phase of a programme undertaken by Canada and Jamaica. In the first phase a total of 40 schools of six and eight classrooms were fabricated by General Structures Inc. of Montreal under a $600,000 development agreement. All 40 schools have been placed in operation and offer facilities for approximately 14,000 students. Apart from classroom use the schools serve as focal points for community activities.

The project is a part of Canada's aid programme in Jamaica for which $4,000,000 was made available in 1967-68. Annual allocations have been made to Jamaica since 1963. Projects financed under the programme include the construction of the Oliver Bridge, the largest on the island, the supply of a VHF radio phone network throughout the island, provision of public works and water distribution equipment, low cost housing components, engineering and equipment for the Harbor View sewerage scheme in Kingston, an aerial photography survey, and various pre-investment and feasibility studies. There are now 75 Jamaican students studying in Canada. A total of 23 Canadian teachers are in Jamaica working in teacher training colleges, 14 Canadian professors are teaching at the Mona campus of the University of the West Indies and nine Canadian experts are serving in Jamaica on various assignments.

Otters For Guyana

A $90,000, 2,500 foot airstrip has been completed by the Guyana government at the town of Bartica, jumping-off point to the country's interior, and two Twin Otter airplanes supplied by Canada will play a major part in the growth of tourism.

The planes will carry tourists three times a week between Georgetown and Bartica, on the banks of the Essequibo River.

The Guyana Development Corporation has completed arrangements with the Barbados and Trinidad Tourist Boards, local and overseas travel agents and airline representatives to sell tourists on the idea of visiting Guyana.

Counterpart Funds Will Finance 14 Projects in India, Pakistan

The Canadian government has agreed to the use of Canadian counterpart funds to help finance 14 development projects in India and Pakistan.

A total of 420,800,000 Indian rupees (Canadian equivalent about $75,000,000) has been allocated to five projects in India. In Pakistan a total of 40,200,000 rupees ($9,100,000) will be used for nine projects.

In both countries most of the projects are in the field of agriculture.

The counterpart fund is a long-established feature of Canada's external aid programme and is designed to ensure that each aid dollar is put to maximum development use. When commodities are supplied on a grant basis, as in the case of food aid, Canada requires the recipient country to set up an account in its own currency equivalent to the dollar value of the Canadian shipment. These funds must in turn be spent on economic development, including education, technical training and social infrastructure projects. Title to the counterpart funds rests with the recipient; investment priorities are established basically on its initiative; but expenditures become subject to the donor's prior concurrence.

Under this system, the recipient country receives urgently-needed supplies of food and industrial materials with a valuable saving in foreign exchange. At the same time it is able to underwrite development programmes with an equivalent amount drawn from its national income.

SYNODICAL GIVINGS

JANUARY - SEPTEMBER 1968

	Objective	
British Columbia	$ 21,736.00	$ 9,542.91
Alberta	21,869.00	7,590.25
Saskatchewan	13,927.00	7,430.10
Manitoba & Northwestern Ontario	19,209.00	7,230.74
Hamilton & London	160,930.00	54,268.35
Toronto & Kingston	174,439.00	61,900.00
Montreal & Ottawa	81,240.00	35,836.74
	$493,350.00	$183,799.09

1968 Advent Tryst

This devotional booklet entitled "Prince of Peace" is made available by the World Alliance of Reformed Churches each year for the Advent Season. Available in several languages, these meditations and Bible readings are shared by women around the world during the four weeks leading up to Christmas. Copies may be ordered from the WMS Book Room at 10c per copy or 20 copies $1.

Young Adults Meet at Christopher Lake

The National Presbyterian Young People's Society met in Christopher Lake, Saskatchewan, on September 13, and adopted a resolution expressing disappointment that significant action was not taken at General Assembly to appoint young adults to various boards and committees, and asked that steps be taken to rectify this situation.

The Council also adopted a resolution beseeching the Government of Canada to bring immediate relief to the suffering peoples of Nigeria/Biafra in the form of food and medical supplies; to attempt to promote peace there by offering to mediate in talks to resolve the conflict, and by introducing the conflict for consideration at the United Nations General Assembly; and to bring pressure to bear on the Government of Great Britain to cease supplying arms to the Nigerian Federal republic.

Another resolution from the young adults expressed concern that the full report of the Assembly of the World Council of Churches in Uppsala, Sweden was to be sent to ministers of the Church but not to the laity.

Colour photographs of the church in Canada and overseas depicting the theme "Shalom" are featured in the newly designed 1969 Presbyterian calendar. Send it to your friends or use it to raise funds for your church group. Fifty cents each, discount on quantities of 25 or more. Presbyterian Church Calendar, 50 Wynford Drive, Don Mills, Ontario.

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PROGRAMME PACKETS 1968-69

Adults and Senior Highs

"NEW FORMS OF MISSION" PACKET for Adults and Senior Highs. This packet contains a Resource Book entitled "NEW ACTS IN MISSION" which describes New Forms of Mission in Canada and overseas like coffee houses, a truck drivers' rest house, a dialogue centre and industrial and agricultural centres. Also included in the packet is a recording, a picture sheet and five session outlines. $2.00

FOUR BIBLE STUDY OUTLINES, prepared by the Rev. Gwenyth Hubble. These mimeographed outlines will provide a background for the study theme "New Forms of Mission". Study notes and questions for discussion are included for the four passages of scripture used in the study. $ .25

"THE KOREANS IN JAPAN". This packet will be offered again this year as groups throughout the church are encouraged to know about this important work as the K.C.C.J. celebrates its 60th anniversary. The packet contains a copy of "This is Japan Today" by Kyoji Buma and four program outlines entitled "Koreans and Japanese in Japan", "The Korean Christian Church in Japan", "The Korean Christian Church in Japan and its Relationships" and "Resurgent Religions in Japan". $1.50

Junior Highs

GETTING IN ON THE ACTS — a study-action resource packet for junior highs with suggestions for learning about, for exploring and for trying out some of the new acts in mission such as drama, inner-city centres, summer projects, coffee houses. $2.00

Children

"NEW FORMS OF MISSION". Study packet for C.O.C. Leaders $2.25

"NEW FORMS OF MISSION". Study packet for Explorer Counsellors $2.25

Each packet will contain the resource book "Whatever Happened on Peony Street?" which tells 12 stories in various settings such as a summer camp, a planned city, a church in the inner city, a hospital, a workshop in Bethlehem, and includes a guide with program suggestions appropriate for the age group, supplementary material, the learning-giving emphasis and pictures.

When ordering be sure to ask for the C.O.C. Mission Study Packet or the Explorer Mission Study packet.

Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

DECEMBER 1968

GLAD TIDINGS

GLAD TIDINGS

December 1968

Vol. XLIV No. 11

Editor
Helen C. Proudfoot, B.A.

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Cover drawing by Patricia Tuttle.

Happy Birthday, Jesus!

by Helen M. Posno

Happy Birthday,
Jesus!
Jesus — God —
My mind is an
Octopus; a
Sea Anemone.
My thoughts reach out
To try and grasp
In this dark night
The idea that made
You cause
Yourself to become a
Human Child
One night so very long
Ago.

You are fathomless, God
— That's what I like about
You — Because if
I understood You,
And in You,
All things, then
I should be most
Terribly afraid
And utterly
Desolate — for then
I would have no God
— No One to turn to in
My distress.
I mean — if I
Knew as much
As You,
Then I could no longer
Look to you for
Guidance.

My hiding
Place and
Solace would
Be undone
— Wrecked —
And wretched
Would I be.

Busy God —
How did You
Find time to
Bother about
Worthless humanity?

I love You,
God — and
Really, I am
Content in this —
Although I do
Strive over-hard
To know
All about You.
I don't really
Want to know.

I know that
One night — so
Very long ago —
You came
Into our troubled
World.
Your mother
Mary was the
Most honored
Virgin in the
World.
And the happiest.
Joseph — good,
Ordinary village
Carpenter — his
Roughened workday
Hands were not
Common — not
When he held his
Blessed Lord as
A tiny and most
Holy Baby.

And You, God,
You grew into
Your glorious
Manhood. But
Then, God — You
Died.
Your precious
Blood cleansed
Me from my

Sin — You carried
The whole burden
Of sin of the
Whole human race,
And died, so that
We should be
Free.

You arose again
From the
Dead — just like
You said You would.
And then You
Took away Your
Bodily Presence
— To see how
The world would
Fare.

God!
Return again to us.
Humanity has fared
Miserably.
We thought —
Can you see God?

Well then,
How do you know
He is alive?

So Man
Proceeded in His own
Foolish way — and
Wrecked his
World.

Come again, Lord Jesus.
Fill each soul
With Your Divine Spirit.
Wash us and —
Make us pure
And loving — instead of
Foul and grasping
After our own personal
Gains —
Indifferent to the
Pain and suffering
In all the
World.

And, God —
Happy Birthday!

President Greeted in Japan

On the station platform at Nagoya, Japan, Deaconess Young Ja Shin introduces Miss E. Luzetta McClelland, President of the Women's Missionary Society, W.D., to Elder Kwan Su Kim of Nagoya Korean Church, while Dr. In Ha Lee, General Secretary of the KCCJ, looks on. Miss Shin studied at Ewart College in 1967-68. Miss McClelland brought greetings from the W.M.S. groups in Canada to the women of the Korean Christian Church in Japan during her visit in October.

Editorials

Specialization or amalgamation?

Publishers are predicting that there will be more small circulation magazines appealing to particular audiences in the near future. The day of the huge, multi-million dollar magazine is passing, they say. Readers want more specialized publications. Among the readers of secular magazines are found the readers of our religious magazines. So chances are you too may be showing a preference for the more specialized religious magazine in the future.

In spite of this apparent trend, suggestions come to us from time to time to the effect that church publications should move towards amalgamation, for surely that would be in the interests of economy and wouldn't it increase the readership as well? We question this type of thinking.

While business is spending more and more on advertising each year, the Church can ill afford to cut down on its meagre subsidy for its periodicals. We believe in our product. We have a message to proclaim, and the channels — the tools — available in the Church to tell about it are far from excessive.

Look around. Talk to people. Read the newspapers and secular publications. We must recognize that there is a great lack of knowledge of the task of the Church in the world today. Christians generally know that changes are taking place on overseas mission fields, that situations are changing all over the world, that new ways are being found to meet the needs of people. Young people especially are seeking for ways to become a part of the changing concept of mission. They want to be better informed and to become involved. They want to know "their neighbour" and understand his problems as well as the challenges and joys of his life.

All church magazines have a responsibility to share with and interpret to their readers, through varied types of informative material, the challenging and varied scope of the Church's mission in today's world. It is an educational as well as a mission process. It cannot be achieved in one article, or one issue of a magazine. It is a continuing task, and the more tools we have to reach out to as many people as possible, the more effective our Christian witness will be.

Church publications may be called upon to become more diversified or more specialized in the future, but it is doubtful that amalgamation would be a progressive step in fulfilling our responsibilities in the task of Christian mission today.

"The Missing Children"

As we look at the happy smiling faces of the children pictured in this issue and remember them in prayer this Christmas-tide, let us remember too "the missing children" — the millions of children for whom Christmas will be another day of survival, or death in the midst of starvation or war or both — children living in refugee camps in Nigeria and Biafra, in Vietnam and the Near East — children in crowded cities like Calcutta and Hong Kong — Canadian Indian children whose fathers sometimes earn less than $1,000 per year — children in the downtown slum areas of Canadian cities where there isn't enough money for Christmas presents but a basket of food will probably be delivered by the city for Christmas dinner — children in rural areas where the home is a one-room tarpaper shack and there has been no work for six months for the father and 16-year-old boy, the eldest of nine children.

As we celebrate Christmas with our families and loved ones, let us remember that Christ was born for these children. He loves them. He died for them. Let us look beyond our peaceful, comfortable corner. As part of Christ's Church, what can you and I do where we are to bring a little of the joy of Christmas into the lives of these children this Christmas and in the days to come?

Your Prayers are asked

—for all who plan and share in special programmes for the Christmas Season, that in the planning and sharing there may come a deeper understanding of the true meaning of Christmas.

—for every member of the Women's Missionary Society that, as the year 1968 draws to a close, each may think back over her share in mission and consider it in the Light of Christmas.

—for the people of Nigeria and Biafra, that in remembering Thy gift of love, they may find true peace in their hearts this Christmas, and that all those in authority on both sides of the conflict may be led towards peace and goodwill to all peoples in that land.

—for children everywhere at this Christmas season, naming specifically the children at Amkhut, the Abey Home and the Helen MacDonald School in India, and those at Shimonoseki kindergarten, some of whom have contributed to this issue of Glad Tidings, and the millions of children in war-torn and depressed areas of the world.

—for all special children's Christmas programmes undertaken by our staff, that the true message of Christmas may be very meaningful to all who participate.

—in praise to Almighty God for the privilege of another year of service in His Church.

CHRISTMAS
Service of worship

Call to worship — "Unto you is born this day in the city of David a Saviour who is Christ the Lord."

Folk selection — "7 O'clock News/Silent Night", by Simon & Garfunkel, Columbia Records — Stereo #-CS9363, Mono #-CL2563.

Scripture — John 3: 16 (Good News For Modern Man).
Luke 2: 8-20.

Meditation — "The Look of Love".

VOICE 1: He was a boy, a mere sixteen years old. He had his first encounter with drugs a year ago. He had gone along with the rest of the high school kids one night just for kicks. Why shouldn't he? Nobody cared about him anyway. Now he had tasted drugs for the second time and the third and now . . . . LOVE could have prevented his mistake.

VOICE 2: She was in the bloom of youth. Seventeen to be exact. She couldn't talk to her parents. They just didn't seem to understand. It was fun to be identified with the gang. And it was a breeze to run with the crowd until that dreadful night that it happened. Now she needed someone to talk to. Where could she turn for help? . . . LOVE could have given her peace of mind.

VOICE 3: Mary was a Negro and Ruth was a white girl. All their lives they had played together as little girls. Now Ruth heard her mother saying, "It is all right for you to be nice to Mary, but it is not good for you to be seen keeping company with her now that you are a teenager." Ruth couldn't understand this. Why was it not all right? . . . LOVE could have prevented this separation between two friends.

VOICE 4: They were an elderly couple. Their family were long married and living their own lives. They had very little means and found it sometimes difficult to live from one month to the next. They were lonely having very little company and it was hard for them to get around with no means of transportation . . . LOVE could have prevented their loneliness.

VOICE 5: A family of six, mother, dad and four small children live in the poor section of town. The home is a shabby frame structure, Dad has been unemployed for some months and being unskilled has found it difficult to obtain employment. There is squalor and dirt abounding in the area where they live. The children are poorly clothed and have very little clothing. Christmas is near and mother wonders what they will do for the children, not only for gifts but for food as well. What will they do? . . . LOVE could prevent this destitution.

NARRATOR: What has all this to do with the Advent Season?

It has everything to do with it.

A magic falls over the world at Christmastime when love seems to abound everywhere. Then just like the presents and the trimmings we pack it away in a corner of our heart.

We need to return to Bethlehem again with the shepherds and see the love that is there.

God did not send His Son to this world to show His love for us just this one special day in the year.

As we stand there gazing into the manger the question will come, "Why did God do this wondrous thing for us?" The answer will return loud and clear, "Because God loved us he sent this His Son."

We look into the manger and we see there love that was given to all mankind.

This love was given to us all, to share with one another. We look at the life that came out of the manger and see one of love and service to mankind.

Let us at this Christmas season rededicate ourselves to this mission that Christ left for us. That mission is to witness and serve our fellow man remembering that he is with us always to give us peace and strength to serve him.

Prayer (To be read in unison) — "Eternal God, in whom we trust as our fathers trusted, who brought the light of eternal love to this world to shine upon us, make us aware of your presence here this day. We come with thanksgiving and joy in our hearts to you. We thank you for the prophecies which have promised a brighter day and by the faith of the prophets who helped to usher it in. We thank you for those who down through the years were daring enough to believe that one would come who would share men's burdens and show us the way to share them too.

Amid all the hustle and bustle of this season we ask your help to make us aware of why we have this Season of Christmas.

Forbid that we should tuck the Christ-child away with all the trimmings and neglect the call of His voice amid the clutter of today's business.

Restore us in the right relations with mankind wherever we are. Grant that we will make room for him in our hearts and offer ourselves in His service. Amen.

Hymn — "Hark the herald angels sing."

(Prepared by Mrs. F. Phillips of Galt, Ont.)

These children send Christmas greetings

AMKHUT, India

The last month of the year all people are very happy because of the birthday of Jesus.

At school some boys and girls put on a programme with a drama of Jesus' birthday. Boys and girls are very happy. They have no interest in reading and writing.

All people clean their houses, buy things in the store and make different new clothes. The night before Christmas Father and Mother at twelve o'clock are very happy and make the different foods. They make bread and meat and all sorts of food.

On Christmas day all people go to the church for a meeting. All people visit. They are very happy and presents are given to little boys and girls. They all come to the playgrounds to see the games. Boys run races, and those who come first, second and third get money. They are very happy. At night time special food is made for nieces, aunts and uncles. The whole family eats together.

"Bara Din ap ko mubarak ho!" May the Great Day be blessed for you.

Written by Noel Abey, Amkhut.

Older students gather for Christmas pageant which stressed the meaning of the Wise Men's gifts.

HELEN MACDONALD SCHOOL, India

Christmas is the festival of Christians. This festival comes in the winter season and the last month of the year. At present all people celebrate it, though they may be Hindu or Muslim. On this day our Saviour Jesus Christ was born. He was the only man who died for everybody's sin. In His Birthday memory we celebrate this festival. In India some people celebrate it, so they may wear nice clothes and enjoy and eat nice food and be happy. On this day we should empty our heart and give a chance to God to come into our heart. We believe in Jesus because he is our Saviour. He died for us. He saved us from sin and calls us into His own Kingdom. He was blameless but He was accused for us.

"For unto you is born this day in the city of David a Saviour which is Christ the Lord." Luke 2: 11.

Written By Dayawanti Pandey

*

On December 24th we decorate our rooms with cards and many coloured papers, and we make many kinds of food and sweets. That day all the people will say that tomorrow is Christ's birthday. Some women don't sleep and make gifts for their friends and their children. When we get up in the morning we say many greetings to our parents. Then we go to church and in the church we can see many people. At night Father Christmas comes and we get many gifts. That day our Lord Jesus was born. So for the baby Jesus we give thanks to God who is in heaven.

Written by Lobsang Lhamo

*

We celebrate Christmas on December 25th. We celebrate Christmas because that day God's only child Jesus Christ came to this world. We can find the reason in the Bible in St. John 3:16. This is written in this verse. *"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."* Jesus Christ came to this world to die for us, because we were sinners. We were so sinful that God sent His Beloved Son.

When the Christ was born, angels went to the shepherds and told them that the Christ had been born. Some angels came to the baby Jesus. He was not born in a rich house, but He was born in a poor family in an inn.

Written by Tabitha Gill

*

Today I am going to tell you why we make Christmas, and how we celebrate it. We are all Christian girls, so Christmas is one of our religious festivals. On the 25th of December or at Christmas Jesus Christ came into the world to save our lives, so in His memory we make Christmas.

On Christmas day we forgive everyone and forget all our old things. At Christmas we feel very happy, and we wear new clothes and make many kinds of sweets. It is celebrated eagerly everywhere by Christians and enjoyed by all. At Christmas people clean their house and decorate it. Houses are decorated by candles, cards and with showcases. Sometimes we invite our friends and relations for a tea-party or dinner. We also get presents at Christmas.

"For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." (John 3: 17) May God bless you. Wish you: Merry Christmas and Happy New Year.

Bara Din Mubarak Ho!

Written by Sushil Kurari Frandsen

"Coming of the Saviour"

Why do we all enjoy the 25th of December as Christmas Day? Why and how? The answer is here. We enjoy December the 25th because it's the happiest festival for the Christians. On that day our Christ Jesus was born in Bethlehem to a young girl, who was about to marry a man who was a carpenter. Can we understand why He was born to a carpenter family? Why wasn't He born to a queen or to a rich family?

He is our Saviour. He left the throne of His Heavenly Father, whose only heir was our Lord Jesus Christ. But He loved this sinful world and its people more than His Kingdom of Heaven. He saw that this world is drowning with sin and there is no one to save men from their sinful life. So He felt very sorry and He could not bear this any more and He decided to come into this world and to be a child of a carpenter. He would show them the right route of life and save them from the fierceful hell.

So on the 24th of December, at 12 o'clock on a very cold night, He was born to Mary, the wife of a very poor carpenter, whose name was Joseph. His earthly mother and father were so poor that there wasn't a house which was cleaned and well decorated as the rich people do on their new baby's birthday. They were so poor that they hadn't a nice soft cot for our Saviour who was so well kept in His Heavenly Father's Kingdom. He was born in a barn, where only straw and animals were kept. There wasn't any nice music for him. No rich people came to see him, only the three wise men. But instead of rich people coming, there came shepherds of Bethlehem and the angels of His Heavenly Father.

He went to the Temple at Jerusalem. He talked with the priests of the Temple and explained the laws of Moses. Also he told them that one day He would be crucified and He would rise on the third day and He would be taken to Heaven by His angels. As He came to this world, so exactly He would be taken to Heaven.

He healed many people. He gave life to many dead bodies. He has done many surprising doings in this sinful world.

On the 25th we decorate our house and clean it very nicely. We give presents to our friends and neighbours. We get new frocks and good things on that day. We feed poor people and help them. Mostly we give clothing and rupees or something good and nice to our good friends and everybody whom we know or do not know. We try to be good and helpful on this day. We say and read from the Bible that to offer is much better than to take from someone. Christ Jesus offered Himself for us and didn't take anything from this world. He wants to be the guest of our heart and He wants to be our very good friend. He doesn't want us to be bad and unhappy, selfish and unkind. But He wants us to be good, kind, unselfish, helpful, happy and polite, because our Christ Jesus was also kind, polite, helpful, generous, happy and unselfish. He always helped and talked gently and took mercy upon the sick people and dead people. He took such a great mercy upon us that He gave His life and forgave our sins on the cross.

So I hope you understand about the coming of our Christ Jesus, that He came to save us from our sinful life. But when we understand about His coming, then we shouldn't sit like this, but we should accept the very greatest present in our life forever. That gift or present is our Christ Jesus, as our Saviour and Lord. When He accepted to be our Saviour and our friend, we should also accept Him. That is why we have and enjoy Christmas Day, which is very meaningful to me and to you. I hope that you will get peace after accepting Christ Jesus as your Saviour. May God bless you.

—Written by Tsering Chedon.

ABEY HOME, India

To the question, asked of the children in the Babies Home this evening, the following were some of the answers and exclamations: Question: Bara Din kya hai? What is Christmas?

RAJESH: *Bahut pugge*!! (Lots of balloons!)

RAJESH AND SILAS OF THE ABEY HOME

WIJAI: *Wah Prabhu Yishu ka janm din* (It's Jesus' birthday)
GUDDU: We'll sing a lot about Jesus that day, won't we?
WIJAI: We'll get lots of bhajia (salty special hot biscuit-like food) to eat!
PYARI: And we'll also eat some puriya! (Puris are flat rolled out dough fried in deep fat, and greatly liked!)
GUDU AND WIJAI, all excited: And the Phari (fairies) will come in the middle of the night!!!
SILAS: Auntie, will the Phari come tonight?
AUNTIE: No, not tonight, Silu.
SILAS: Tomorrow night, Auntie?
AUNTIE: No, Silu, they will come on Christmas Eve.
WIJAI: *Yishu ji utha hai* (Jesus has arisen from the dead).
AUNTIE: Not quite, Wiju, Jesus wasn't dead then.
WIJAI: *Anti, wah ubhi jita hai!!* Yes, that's right, Ji han, Auntie, He is living now!

That happened just this evening. So you see, there are different reactions to Christmas, just as there are almost anywhere in the world. And one remembers that these were 4-6 year olds, it isn't surprising that certain things made more of an impression on some children than others!

Christmas is lots of fun here in Amkhut, and whatever the ideas are at present, everyone will get more and more excited as the day approaches. Then, December 25th, wherever one goes, one is greeted with that so lovely greeting: *Bara Din mubarak ho!* Merry Christmas (Bara din means literally Big Day . . . which it is!)

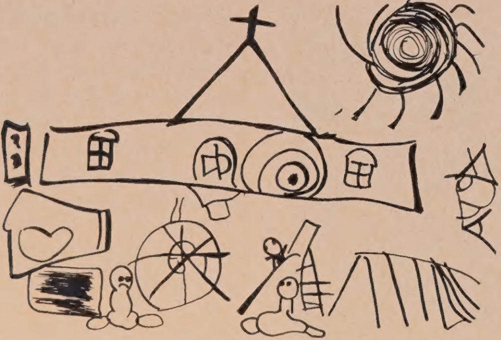
Blessings on you,
Pauline Brown, Bhil Field.

SHIMONOSEKI KINDERGARTEN, Japan

Meri kurisumasu! Anadawa genkidesuka? Bokumogenki desu. Omote no ewa bokutachi no yochiendesu. Yochien niwa omochya go ippai arimasu.

Merry Christmas! How are you, Canadian friends? I'm fine, too. This picture is our kindergarten. There are many toys in our Beckk-i kindergarten.

Written by Tokumoto Sho-jun



メリー クリスマス！
カナダの おともたち おけんき
ですか？ ぼくは５さいです。

メリー クリスマス！
あなたは げんきですか？
ぼくもげんきです。おもてのえは
ぼくたちのようちえんです。
ようちえんには おもちゃが
いっぱい あります。

クリスマス おめてとう！げんきですか？
にっぽんに きてくたさい。
にぽんにきたら いっしよにあそびましよ！
げんきにあそんでください

Meri kurisumasu! Canada no o tomotachi o genki desuka? Bokuwa 5-sai desu.

Merry Christmas! How do you do, Dear Canadian Friends? I'm 5 years old.
Written by An(yasuda) Nobuyoshi

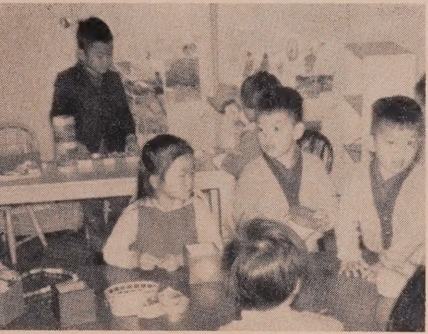
(Translation of Tokumoto Sho-jun's message is on previous page.)

Kurisumasu ometeto! Genki desuka? Nippon ni kitara issyoni asobimasho. Genki ni asonde kutasai.

Merry Christmas! How are you? Please come to Japan. Then let's play together. Be good and enjoy yourself.

Sincerely, An shigenari

CHINESE CHURCH, Victoria



What Christmas means to us

Jesus was born at Christmas time so we remember God loves us. We remember Jesus' birthday at Christmas time by having special meetings at the Church, by singing Christmas songs, by the children having school holidays, by putting up a Christmas tree, by holding Christmas parties, by people coming to visit, by having the whole family up for turkey, by going to see Santa Claus, by giving and receiving presents.—Written by some of the Sunday School Children, Chinese Presbyterian Church, Victoria.

* * *

Christmas is a time of love, a time of worship, a time when Santa Claus comes down the chimney. It is a time when Jesus was born, a time when we give gifts and a time when we have parties and feasts to celebrate it.

—Written by Patsy Chan

CHINESE CHURCH, Vancouver

Pauline Fong Sang says

I like Christmas because I get lots of presents from my friends. We get holidays and we can play outside in the snow.

I like it because it's when Jesus Christ was born. He was born to save us because God loved us so much.

And of course we do not forget to pray to the Lord and thank Him for coming.

Sherry Ann Soo says

I like Christmas because it was the day Jesus came to save us. Also the day I go to my cousin's house for dinner. And we get presents on that day which we all like. And on Christmas days we get holidays so we can play out on the snow. But the true meaning is when Jesus came.

Thank you, children, and a very Happy Christmas to you. Ed.

"Glad Tidings"

by THE REV. DR. C. J. MacKAY,
Moderator, 94th General Assembly, The Presbyterian Church in Canada

Scripture Lesson: Luke 2: 8-20

It seems most appropriate that the official publication of the Women's Missionary Society of The Presbyterian Church in Canada should be called "Glad Tidings" because this is the very essence of the Christmas Revelation. The Incarnation has for each and all, the Glad Tidings of blessing and peace.

These Glad Tidings have a universal significance. No accident of birth, no misfortune of condition, no stain of sin, can debar any who will from appropriating the meaning of their message. So once again the benediction of Christmas goes forth and no one need ever feel that he is excluded or ignored.

It is worthy of note that the intimations concerning the Birth of Christ were given to the Shepherds and to the Wise Men. The Wise Men represented the learned, the intelligentsia of their day — the Shepherds represented the average, the masses of people who form the bulk of society. This was a most fitting introduction to a Gospel that was to be for all people. A blazing Star guided the Wise Men to the manger — a choir of angels announced the Glad Tidings to the Shepherds.

The Gospel ever comes to us with revelations suitable to our capacity to understand, fitted to our growth and conditions and needs. No single stereotyped method in announcing the Advent was implied at His Incarnation. None should be insisted on in proclaiming Him today.

In the revelation that came to the Shepherds there was first the element of surprise. The Shepherds were at their ordinary tasks. There was nothing about the night that was different — no expectation of the extraordinary — yet the unusual happened. In the stillness, angelic voices announced the Glad Tidings of Christ's Birth.

Is it not thus that often we became aware of treasures hid in Christ. Life goes along as usual and then one day there is a sudden enthrallment of the soul — a flash of intuition, a moment of insight and all life is transfigured. This can happen and often does because religion is as basic to human nature as eating and sleeping. If we will, we can still hear the music of the angels, but all too often, the clash of tongues, the noise of confusion, the clamour of self and the din of strife drowns out the heavenly strains. The injunction of the poet is very timely, "O hush the noise ye men of strife, and hear the angels sing."

Then there was the element of faith. The shepherds acted on the Revelation. They went to Bethlehem and verified for themselves the Glad Tidings. Every revelation involves a commission. It is the commission of the Church to proclaim this Good News. Faith is more than songs of praise and high sounding words. Faith is an active thing and must ever be so for us as individuals and as a Church.

It is the committal of our life, our talents, our time, our resources to the service of Christ. It involves active participation in worship and service. It is at its best a daring dynamic thing possessing the qualities of concern, involvement and even sacrifice.

It is noticeable that the shepherds left all they had and went to Bethlehem. There is always an altar in faith's path — sometimes there is a cross. All choosing involves refusing. There is a renouncing coincident with welcoming. Sometimes it is a prejudice — sometimes a corroding habit — or a besetting sin, or an indifferent attitude towards God and man that must be surrounded. But in any or all of these there must be a yielding of the self will to the will of God in Christ, and thus one discovers the meaning and message of Christmas.

Finally there is an element of patience. We read, that "The shepherds returned glorifying and praising God for all that they had heard and seen." There is generally a return to life's ordinary routine. When Christ is born in the heart, it does not necessarily mean sweeping outward changes, in the mundane details of everyday living. We may continue in the same position, deal with the same difficult people, carry the same ache in the heart or the same sickness in the body. But there will be a new spirit, a fresh courage, a different viewpoint and a deeper involvement, because like the shepherds of old we have seen the Christ Child and life will never be the same again.

The real Christmas Day for any one of us is when Christ is born in the heart — when this happens we become part of a fellowship. We no longer walk alone — we no longer can keep this faith to ourselves. We must share it. We share it by taking part in the worship and work of the Church. We share it by supporting with our prayers, our concern, our faith, our talents and our resources in the witness of the Church.

No real Christian can keep this faith to himself any more than a doctor or scientist can justifiably keep a healing drug from the world's sick. Once Christ has been born in our hearts we catch a glimpse of life's possibilities, of what life can be and we will never be the same again. True, our part in this great world mission may be small, our gifts of time and talents and money may be meagre, but if each one of us shares as God has blessed us, we will know the joy of Christmas and the peace of Christ. There will be a glow in our souls that those who live with us, work with us, associate with us, will also hear the music of Bethlehem, they will see the glow of that Star and will find the Babe in the manger. Then like the shepherds of old, they too will turn to their common tasks, glorifying and praising God for all the things they have seen and heard.

Do you want to be a part of the Church's great mission and responsibility? You are needed, you are wanted, you are invited.

CGIT National Christmas Vesper Services

For many Canadians, the annual CGIT candlelighting service is a Christmas highlight, and this year it is especially attractive.

The traditional flickering candles remain. The Canadian Girls In Training are still in their smart blue and white uniforms.

But the service this time features a recital of the Christmas story from the Bible Society's *Good News for Modern Man.* This up-to-date translation captures the fresh, easy speech of today and invests the Nativity with a sense of relevance and drama. As well, there are carols traditional and new, poetry and prayer, all conducted by the CGIT members.

In this service the emphasis is on Jesus, the Light of the World. His coming is commemorated as the girls light the candles one by one.

There are 50,000 Canadian Girls In Training, from Newfoundland to Vancouver Island. Throughout the year they learn, play and worship together, while serving their communities in a variety of ways. As Christmas approaches, they invite their friends in every community to share with them this lovely candlelighting service.

Chapel Reflections

by DEBRA M. MUNROE

The choir sings softly of "O Holy Night."
The chapel is glowing with dim candlelight.
The moon shines its beams through the two stained-glass views.
There's Mary and Jesus I see in bright hues.
Outside snow is falling and stars they do shine,
As visions of shepherds and gifts crowd my mind.
I see a star shining — it seems o'er a shed.
I see a babe crying in a manger bed.
A black sheep is given to Jesus the Son —
A humble gift for a king — a worthy one.
No Christmas tree here I see, just straw and hay.
Just presents of love and peace. Angels they say,
"Do think of poor children so hungry tonight,
Afraid that they'll never see the morning light."
And wake I from visions with tears in my eyes,
And see all these people. And I see the sky!
Up there I can see a bright beautiful star —
The one that the wise men had seen from afar?
I stand up and leave the church feeling so warm.
My visions about me have woven a charm
So when I go home the world seems to me cold.
It's cruel, corrupt — ever so blind are the old.
"Buy this! Buy that!" That's what I see in bright lights.
I'm shocked when I see Christmas feeling tonight.
A night for goodwill and peace, angels and God.
This night — help poor children in old huts of sod.
I pray for all people while back in my mind
There echoes "O Holy Night" visions that shine.

the thirteenth angel

Have you ever had one angel too many? We did and it wasn't at all funny as her little eyes filled with tears. There were no wings for her and no place in the heavenly host. Maybe I had better go back to the beginning and fill you in on this tragedy.

Dorothy and I are two workers for The Presbyterian Church in Canada. We live and work out from our home at 768 Flora Avenue in Winnipeg. The children in our area are poorly dressed and come from many different ethnic backgrounds, but to all alike we are Miss Iris and Miss Dorothy and their friend. In all the clubs and groups and Church School we have well over one hundred and sixty children coming in and out of our home each week. Of these children, twelve were supposed to be the angels. What for? For the first Christmas pageant these children had ever seen.

Dress rehearsal came along and you should have seen it! One little Indian Canadian mother had made Claudette look like a princess, but most costumes had been sewn unfitted. Dorothy and I had to snip here, pin there, to just get one little angel into her costume. We really shouldn't have been surprised, everything happens at dress rehearsal. But wouldn't you have tried the costume on your little angel at home first? Not here, not many of the mothers care enough. It made us feel sad and angry as the sheets came back torn and dirty, such untidy angel's gear. But never mind, a little tinsel did wonders and there they stood ready to have the wings pinned on. Now Miss Dorothy had really done a grand piece of work on these wings. The pair together were about four feet wide, and fastened on, the little angels were ready to take off in a heavenly flight — right out the door — crash!!

Our children are not the easiest to control by any means, and by this time the shepherds were whooping it up in the hall, the wise men were snooping around the Christmas tree (there were gifts from Santa afterwards, donated from all over Canada) and the angels were saying in general bedlam,

A true story of Christmas in the Inner City — Winnipeg, Canada.

by IRIS FORD

"but Miss Iris I'm next." So it went until the thirteenth angel appeared. "Another angel? Where did you come from?" "You chose me Miss Iris", and so I did. Who ever said that I could count? Now what to do with her? No wings, no tinsel, no candle for the procession! She looked so cute, and tiny, standing there in front of me that I found myself wondering if she was the original 'Littlest Angel' turned up here! She was lost all right, and so was I. But wait! Many Christmas cards have a little angel peeking over Joseph's shoulder as the proud father looks at Mary and the Babe. That solved the problem. There stood our thirteenth angel at the highest point in the Church chancel.

The organ was playing — "O Come All Ye Faithful", and they were coming. Friends from all over the Presbytery came that day to see the Nativity as portrayed by children for whom Christmas often means hamburger and a charitable toy. But now this meant the real Christmas to them. Everyone present could see it in their eyes. The angels came down the aisle like angels do and formed a living curtain for the Babe in the Manger.

The shepherds and wise men recovered in time to come in with real humility. Wonder of wonders! You could just tell that these children were really worshipping for now not only were their eyes shining but they put their whole soul into it. The whole congregation was swept along in the wonder of it all. But for me, the whole day was well worth it as I watched the angels coming down the aisle. There was the Indian princess leading the procession. I remembered how this little girl only last year had spent many hours at club with her head down on the table sulking or hurt. But not today, she was a real angel and I felt like crying as I watched her turn the corner and come up the steps to the chancel. Then I turned and looked at my thirteenth angel and there she was beaming as she stood beside Joseph.

There in that church our little children caught a glimpse of real love and joy and we all shared with them their sheer delight — "Joy To The World The Lord Is Come".

CHRISTMAS *in a Church of the* KCCJ

by YOUNG JA SHIN

One drunk person came into the church walking in zigzags. He stopped on a step of the sanctuary and was startled when he saw a Christmas tree there. He said to himself, "Oh my! even in church they have a Christmas Tree! It's fun." Can you understand this humour? This drunk man came from a bar in which they had a luxurious Christmas tree with bright coloured lights. The room was decorated gorgeously. People with fancy paper hats were drinking and dancing and were so busy chatting with each other. The drunk thought that Christmas is celebrated in bars or shopping centres only, and that the Church is too holy to have a Christmas tree in it.

This story shows that in Japan, as in other non-Christian countries, people celebrate Christmas without any knowledge about it. What is Christmas? At the beginning of November we hear Christmas songs in department stores or shopping centres. There are bargain sales especially for this season. On Christmas eve most salaried men buy decorated cakes for Christmas dinner for their children. Not only in the family unit, but students and some other groups also have Christmas parties, and they exchange presents with each other.

Reading these apparent facts, you may think people in Japan are faithful to Jesus Christ. Unfortunately they don't know what Christmas means. Some children believe it is the birthday of Santa Claus. For some people it is only an annual function of exchanging Christmas presents which is exciting and exotic.

Then how is Christmas celebrated in the churches in K. C. C. J. (Korean Christian Church in Japan)? I would like to use an example of one of the churches. It is Kawasaki Church which is located in a heavy industrialized city near Tokyo and Yokohama. Around the church there are quite a few stores and people are living in very crowded areas. Some of them are Koreans who are mostly manual labourers.

Let's see how their church school celebrates Christmas.

It begins from the first Sunday of Advent. One of the church school teachers makes a paper wreath and puts a candle on it made of coloured papers. Each week another candle is added. By Christmas there are four candles. Children watch these candles excitedly every week, counting the days until Christmas.

These days the teachers of the church school plan how to celebrate Christmas in the church school. For many years in Kawasaki Church they have held special events which consist of plays, a pageant, songs, narrative, film strips, etc. Children especially are eager to play in drama, because not only the performance, but also the process of practice is an exciting experience for them. They get to know each other much more deeply than in the ordinary class on Sunday. These children come to the church after school to practice drama, songs, etc. After they practice about six weeks, they perform at the Christmas party which is usually held one day of Christmas week. Last year it was December 23. On this day, not only the church school children's parents but also neighbours around the church come and see the interesting Christmas programme. Everyone is happy and enjoys the evening. After the programme is finished everyone gets a Christmas gift from the church. The Church school children are given some meaningful presents which the teachers choose and others get delicious cookies and candy bags. This is a good chance to let the children around the church who are not church school members know what church school is.

In order to have a well-prepared Christmas programme the teachers work hard. In Japanese 'Christmas' is pronounced 'Kurisumasu'. So one of the teachers said it sounded like 'Kurushimimas' which means "to suffer". He did not say this seriously but as a joke and because the teachers have to be absorbed in teaching the children how to play or sing nearly every day after they finish their studies at school or University or after a day's work. Besides this, teachers themselves perform a play which the children like to see. But, finally this same suffering vanishes when the teachers see the children's and parents' happy faces at the evening Christmas programme.

Next I would like to introduce how the young people celebrate Christmas. Most of them are members of the choir, so they practice Christmas carols very hard. Then on the 24th, Christmas eve, they have a special music service. Before hand they prepare many leaflets about this Christmas music service and distribute them in the community or to the other churches. So that evening many people come to the church and all the seats are full. Last year they sang Handel's "Halleluiah Chorus". People there were very much impressed. This programme is also a witness of the

Christian Church to the neighbours. After the musical programme, the young people have recreation, including games or listening to records.

In Shinagawa church, a small church in Tokyo where the Rev. R. K. Anderson family attended while living in Tokyo, the young people had a special greeting — The son and daughter-in-law bowed very low to Father and Mother. Generally this is done on New Year's Day. But they thought it was more meaningful to do so on the day which is the New Year Day for Christians. At midnight they usually have very delicious soup in which there are quite a few rice cakes and vegetables. This makes them warm enough to go out singing Christmas carols in front of the houses of the members. It takes four or five hours. At that time of year, outside is terribly cold, but they sing happily and people come out of their houses and say thanks to the choir or invite them in to have refreshments. Then on Christmas day the 25th, each family celebrates Christmas in its own home. Students or labourers who are far from their homes and live alone in the city are often invited to join with families on Christmas day.

Do you find any differences between our Christmas and yours?

* * *

Declaration to Laity from Lay People of KCCJ

The lay people of the Kansai Presbytery of the Korean Christian Church in Japan, on the occasion of the fifth annual convention of its laity association, has forwarded a declaration to the ladies of the laity of The Presbyterian Church in Canada.

The declaration expresses joy in having seen over a number of years a greater deployment of lay power in calling and placement through the lay movement, but confesses that the movement has yet to permeate sufficiently the life of the people of the Church, and reaffirms its commitment to a greater effort to enact the callings and tasks of Christ.

It reads in part. "All we laymen have received a commission toward the world as Christ's disciples. To work out that calling fully, we must exert ourselves through the whole of our daily life in witnessing to the gospel, working in service, in employing ourselves in reconciliation, and in bettering personal associations. For progressing by leaps and bounds towards the fruitful enactment of all these tasks, we hope for a deep understanding and a co-operative effort from our neighbour brethren who live according to the same calling, and look forward to more fellowship and closer exchanges with you.

"At the same time, we send this message as a sign of our continuing dedication, seeking the power and action of the Holy Spirit in the whole creation and the whole Church."

"GOING ALONG WITH MARY WHALE"

London, October 8, 1968

Dear Friends,

Several people have asked me if I needed anyone to carry bags on my trip. I wish you were along with me on this journey. It would not be carrying bags you would be doing (except your own). It would be thinking and praying and sharing your thoughts on several matters.

I have been talking to Scottish friends about the Biafra-Nigeria situation. You know that Church of Scotland missionary staff has gone back and forth from Biafra to Scotland much the same as usual ever since the secession of Biafra. They carried on work as normally as possible. Gradually, as transportation became difficult, the non-medical people worked at relief tasks assisting their medical colleagues. Right now there are ten Church of Scotland staff in Biafra. The Rev. A. G. Sommerville and Mrs. Sommerville are living in Canada House I believe. Mr. Sommerville is continuing with Mr. Eme, the Clerk of the Presbyterian Church, to look after many church matters.

The Scottish people I talked with have a very great concern for all the people of Nigeria-Biafra. Traditionally their work was in the eastern area of Nigeria where they were associated mainly with Ibo and Efik people. They have suffered loss of prestige in Biafra by the British military support of Nigeria. With other churches they have urged Britain to stop sending arms to Lagos. But they realize that there are influences that are causing pressure on both sides to keep the war going.

Comfort (Ejere) Obiwe entertained me to lunch today. I asked her if there is anything we can do for her. She answered: "pray for Biafra". Have we been as intense as we should be in our prayers — or as understanding as we might be of the whole situation? I wonder. The suffering of innocent millions on both sides of this conflict can only be solved through a miraculous breakdown of the determination on both sides to fight until there is nothing left to fight for. Unfortunately there are those supplying arms that allow the war to continue. We should pray that both sides will agree to stop the fighting at once and that proper safeguards are established for Biafra and for Biafrans.

I saw Agnes Gollan on Monday of this week. She has worked out a course at New College, Edinburgh, which has a strong emphasis on pastoral theology. She is planning to be there at least for a full academic year — maybe longer. Pray that this course of action may be useful in whatever ministry God has for her.

This letter was started in London. It is being finished between Geneva and Beirut where I hope to post it. I spent today (October 10th) visiting in the Inter-Church Aid personnel department of the World Council of Churches. Mr. Kenrick Baker, the Secretary of the department, told me a great deal about the details of placing people in such service as the Nigeria-Biafra teams. I was hoping to have some definite information about more people going into emergency areas. However, that information was not obtainable today. I expect that it will be tomorrow and be forwarded to Toronto. We have two young women who have indicated willingness to go on a six-nine month tour and they have been requested from Nigeria. As with the last group, there are many details to be worked out and change can take place without notice.

I think of you often. A number have told me they are praying that the journey be a useful one. I thank God for this knowledge — for I started on the trip reluctantly. Your support has strengthened me and I know it will continue. So you see, you are going along this way too — and "carrying bags".

Mary E. Whale

Women's Inter-Church Council Celebrates 50 Years

Mrs. Burnett and Mrs. McNeill

Fifty years ago, ten women from five denominations met together to discuss the possibility of the various missionary societies working together to promote the spreading of Christ's kingdom through united prayer and action.

From this small nucleus of dedicated women grew the Women's Inter-Church Council of Canada, known best for its sponsorship of the World Day of Prayer each year.

One of the charter members of the Council, Mrs. John McNeill of Montreal, was present at the 50th anniversary celebrations held in Toronto on October 9. Mrs. McNeill had the honour of cutting the anniversary cake and at that time spoke briefly of the early days of the Council and challenged the women to face the future committing themselves in prayer and action to the will of God. Representatives of the eleven denominational boards now participating in the Council as well as Council members attended the celebration.

A highlight of the programme on the theme "Celebrate, Contemplate and Communicate" was the slide production "Together in Christ for Worlds Apart" which gave an excellent summary of the history of the Inter-Church Council. Much credit is given to Miss Bessie MacMurchy who was one of the Presbyterians instrumental in its founding. This slide story will be available for rental to groups across Canada.

The Council sponsored the first interdenominational Day of Prayer in Canada in 1919, and the International Day of Prayer the following year. Distribution of an Order of Service across Canada was undertaken in 1921 and ten years later a service for girls was also provided. Now there is also a Service for children and the adult service is provided in Braille for the blind, and in French, Chinese and Japanese.

The first World Day of Prayer offering, in 1920, totalled $393. The 1968 offering amounted to $88,000 and was used in hundreds of projects in twenty countries around the world.

The Inter-Church Council sets forth its purpose as follows:

1. To provide an ecumenical experience for Council members through worship, fellowship, and work.
2. To publicize the World Day of Prayer and direct its observance throughout Canada.
3. To encourage further co-operative work among women in Church groups.
4. To encourage the establishment of local inter-church councils and/or committees.

Throughout the day's programme, Council and denominational board participants expressed a desire for better communication between the Council and the boards of the churches, and a hope that the Council, and its local councils in communities across Canada, shall, in the future, become more involved in the promotion of projects in addition to the World Day of Prayer.

N.B. Mrs. J. M. Burnett of the W.M.S. Council Executive, is currently President of the Women's Inter-Church Council of Canada, and is the representative for North America on the Central Committee of the World Day of Prayer (see Nov/68 *Glad Tidings*).

World Day of Prayer Friday, March 7, 1969

World Theme: *"Growing Together in Christ"*

The theme, scriptures and prayers for this Service were proposed by women in Africa from Sierra Leone, Ghana, Nigeria, South Africa, Congo, Zambia and Kenya. The service was coordinated by Miss Cox Van Heemstra, Secretary of the Department on Home and Family of the All Africa Church Conference.

Are we celebrating
JESUS' BIRTHDAY?

By BETTY LAM*

The birth of Jesus Christ brought unspeakable joy to the human race — to Joseph and Mary, the shepherds and the people of Bethlehem. Because of these good tidings the Angels in heaven praised God, "Glory to God in the highest, and on earth peace, good will toward men." But to Herod this was bad news for he was afraid his throne would be lost. Therefore he began to plan how to get rid of Jesus. Also in the inn where Christ was born there were others who were totally ignorant of the meaning of these good tidings. These people neglected the Lord Jesus Christ and went their own ways.

Today we are in a similar situation. Some of us do a lot of meaningful things during Christmas so that His name will be glorified. Yet there are many who do not understand the real meaning of Christmas. They have celebrations to please themselves but are not concerned for other people.

Let us see how we ourselves celebrate Christmas?

Once a famous artist presented a painting "The meaning of Christmas" to the congregation of a church at a Christmas meeting. Everyone was so overwhelmed that some began to cry.

What a wonderful painting — on the left was Santa Claus with a huge bag of gifts standing below a beautifully decorated Christmas tree. He was distributing gifts to the crowd around him.

In the midst of the painting, far away, there stood the sweet and glorious Lord Jesus Christ. Two or three people scattered at His feet, kneeling down and worshipping Him, offering their simple gifts to their Lord.

Does this painting picture our situation today? Are we really celebrating Jesus Christ's birthday, or Santa Claus, or the Christmas tree? At this time of the year when we think of our Lord's birth, what are

**Betty Lam arrived in Canada from Hong Kong in September 1967. She is a member of the National Department staff working in the Chinese Church in Montreal.*

we going to offer Him? How will we celebrate His great gift to us? Our Lord said, "And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

Personally, I appreciate very much the mission we had during Christmas in Hong Kong, particularly the special Christmas Gospel meeting sponsored by the Women's Committee of the Church. Long before that meeting took place, the women gathered all the information about those who are in great need financially and visited the poor near the Church. Then they started a campaign to collect offerings for these people from the Christians who were actually concerned with these people's welfare. While they were busy collecting all the contributions of food, money and clothes, they also prepared invitation cards to those whom they were about to help, hoping that they might come to the Gospel meeting. At the meeting, after the Gospel message and prayer, the pastor distributed all the gifts.

Inside each gift package, there were some Gospel tracts and a meeting time schedule of the Church. Thus all those who came for the meeting not only received help materially but also spiritual nourishment. This seems to me to be the best way for Christians to celebrate the birth of our Lord.

Now Christmas is approaching, "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! (He sent His own beloved Son our Saviour Jesus Christ.) And let them sacrifice the sacrifices of thanksgiving and declare His works with rejoicing." Psalm 107: 21,22.

SYNODICAL GIVINGS

JANUARY - OCTOBER 1968

	Objective	*Givings*
Montreal and Ottawa	$ 81,240.00	$ 40,498.22
Toronto and Kingston	174,439.00	75,900.00
Hamilton and London	160,930.00	75,378.15
Manitoba and Northwestern Ontario	19,209.00	7,230.74
Saskatchewan	13,927.00	7,430.10
Alberta	21,869.00	9,187.75
British Columbia	21,736.00	9,542.91
	$493,350.00	$225,167.87
Special gifts		$8,267.71

THE WMS AT WORK

Everyone Became Involved

An evening "coffee house" was the highlight of the B.C. Synodical semi-annual executive meeting and training conference Oct. 4-5, in First Church, New Westminster. About 150 men, women, and young people were accommodated at small tables in the church hall. The lights were dimmed and each table had a "mod" candle and candleholder which had been decorated by the Kerrisdale C.G.I.T. On each paper "tablecloth" the group at that table was to create with crayon what "mission" meant to them, as the missionary speakers gave us food for thought at intervals throughout the evening.

Miss Helen Tetley did a fabulous job of emceeing, using the "Robertson Five" (five girls from Robertson Church) pop group to entertain and lead us in joyful song, which in turn led us to the theme of each speaker.

Dr. W. Sinclair, M.D., clerk of session, welcomed us, and spoke of his form of mission, as a Christian doctor and as a doctor to a lacrosse team.

The Rev. David Craig explained how the elders in the churches in Biafra take their teaching position very seriously — they live their mission where they are.

Mrs. Angus McKay told of the thrill of having graded, adapted Sunday School lessons for the fourteen years of the course, on the Jhansi field in India, after many years of research and toil on the project.

Mrs. David Howard indicated how mission can be accomplished through music, and sang a hymn in the Sora dialect of India — the one with which she and her husband perform their mission.

The Rev. Angus McKay spoke of the "winds of change" which are sweeping the mission fields, speaking specifically of the transfer of all property to the Indian Church.

Mrs. David Craig, as a missionary's wife, described how she witnessed to her neighbours, and the Rev. T. Ellis illustrated how valuable the person to person witness is in his witness to individual boys in the school in which he teaches in Taiwan. All agreed that it is the most effective way to reach out for Jesus Christ.

Workshops and programme planning were presented in a most provocative way — everyone had to become involved and work, consequently getting a great deal out of them to take back to their individual groups in various parts of the province.

Joint Supper Meeting

On September 16 the three W.M.S. groups of First Church, Winnipeg, met for supper in the church hall when the Presbyterial President, Mrs. E. Kirkpatrick, gave a very comprehensive talk on the Annual Council meeting of the Society in Toronto in June. It was felt that the holding of this joint supper meeting, when the President tells of the Annual Council meeting, was a considerable improvement on the former practice of the President attending the meeting of each auxiliary separately.

Meeting in Arnprior

Encouraging reports on the year's activities and plans for the future marked the executive meeting of Lanark and Renfrew Presbyterial at Arnprior, Ont., on September 16. The speaker, Mrs. A. S. Curr, of Council Executive, urged the ladies to be concerned for and to listen to young people. She also reminded them of their obligation to older folk and spoke of the importance of visiting these people in their homes and in hospitals.

Fall Rally Held in Dufferin Church, Toronto

West Toronto Presbyterial held their Fall Rally in Dufferin Church. The theme of the rally was "Ye shall be witnesses". Miss Dorothy Bulmer was guest speaker and told of the ability and friendly nature of the Ibo people of Biafra and the tragic story of massacre and war. She mentioned that the Rev. Mr. Ude has 30 relatives living in his house at the present time.

Knit Two Dozen Sweaters Per Year for Indian Children

The afternoon auxiliary of Emmanuel Church, Toronto, reports that Mrs. Dorothy Auburn, who died this year in her 91st year, had been an active member since 1925. She not only attended their meetings regularly as long as she was able but she knit an average of 24 sweaters each year for boys and girls on Indian reserves.

"Thanksgiving" Theme

Mrs. Norman Post of Orillia conducted the fall meeting of Barrie Presbyterial held recently in St. Andrew's Church, Barrie. The theme was "Thanksgiving".

"Family Night" in Port Hope

The W.M.S., C.O.C. and C.G.I.T. of St. Paul's Church in Port Hope, Ont., held a "Family Night". Mrs. Grant Sine of Cobourg was guest speaker and gave an interesting account of the Birtle Indian School.

Japanese Articles Displayed by C.O.C. and Explorers

A display of Japanese articles highlighted a tea at which the C.O.C. and Explorer groups of St. Andrew's Church, Bowmanville, Ont., entertained. Invitations and programme were done by the children under the guidance of Mrs. J. Moorcroft and Miss J. Gilchrist.

Missionary Sunday in Havelock

A Missionary Sunday was held in Knox Church, Havelock, Ont., on July 28. The guest speaker, Miss Leta Sanders, a native of Havelock and a lecturer at University of Windsor, gave a glowing word picture of her trip to the Holy Land reviewing the political history as well as the spiritual history of this area and describing very vividly many of the interesting places she visited.

Executive Met in Sherbrooke

"My Task in Mission" was the theme of the executive meeting of Montreal and Ottawa Synodical, held in St. Andrew's Church, Sherbrooke, Quebec, on September 18. The worship services pointed to various phases of the Mission task.

Mrs. A. S. Curr, past president of Council Executive, spoke on the Divine Commission stressing forgetfulness of self and looking forward to ever-widening horizons.

A useful demonstration of recruitment ideas was presented by Miss Dorothy Dodds, Lanark & Renfrew Presbyterial, and an excellent presentation on the use of the study packet was given by Montreal Presbyterial.

"Who Will Answer?"

On Sunday, September 22, about eight people from the Presbytery of London, some young and the rest not quite so young, spent several hours pondering the challenge "Who Will Answer?"

Following opening devotions conducted by the Rev. J. M. Pollock, a panel of specialists in their fields discussed Christian involvement in our daily lives within our vocations. Dr. D. Glenn Campbell moderated the panel which included Mrs. J. B. Fox of London, a member of the Elgin County Health Unit, who assured us that Christian love and understanding were an important part of her work as a public health nurse; Miss Sylvia Brightwell, who is a music teacher at Alma College, St. Thomas, and vitally interested in the need of teenage girls for a Christian home atmosphere. She is at present working with the committee for the recently opened Home for Teen Girls in connection with the London Rescue Mission. Also on the panel were Mr. Colin McEachern, a member of Elmwood Avenue Presbyterian Church, London, and of the Presbytery's Christian Education Committee. He works with the Family and Child Care Centre in London and outlined his thoughts as a Christian social worker. The Rev. Alvin Roth, superintendent of the London Rescue Mission, brought before us the needs of the people who come to that mission and the need for understanding and love to be shown by the workers, both professional and volunteer.

Contemporary music was led by a group of eight young people from Burns Church, Mosa, and everyone had a new song in his heart.

The film, "PARABLE", was shown. This film left the viewers with so many questions in their minds that the group broke up into six discussion groups and talked about it, then gathered together again and reviewed it with a different eye.

A thought-provoking worship

conducted by Miss Shirley Porter, assisted by young people of Hamilton Road Church, helped us bring our thoughts together as we ended our day of "WHO WILL ANSWER?"

"Think Japanese" was Subject

Mrs. J. A. Murdock, Westminster Presbyterial Secretary for Afternoon Groups, was guest speaker at the September meeting of Afternoon Auxiliary, Kerrisdale, Vancouver, taking as her subject "Think Japanese." After a short address on conditions in Japan, their problems and what we can learn from them, Mrs. Murdock in a panel discussion, took her audience into a Japanese home where a family conversation was being carried on. During the social hour following the meeting, members and visitors had an opportunity to meet Mrs. Murdock and enjoy a visit with her.

Graduation is the beginning

"How to make the end the beginning" was the title of the address given to the annual service for C.G.I.T. graduation, by Miss Elizabeth Edwards of Toronto, who is assistant secretary in the department of Christian education for the Baptist Convention of Ontario and Quebec. The service was arranged by the Welland County Leaders Council and held at First Presbyterian Church, Port Colborne. She told the girls that graduation from C.G.I.T. was an end of a period of training, but was a commencement in that they are now ready to receive more responsibilities and to take their places in the church at large. Following the service, a reception for friends and relatives of the graduates was held in McGillivray. The graduates wore white corsages tied with blue ribbons presented to them by the Leaders Council. They also received graduation pins which were gifts from their individual groups.

Miss Stringer Speaker at Irene Stringer Group

When the Irene Stringer Auxiliary of Durham Presbyterian Church celebrated their 35th anniversary in the early summer this year, Miss Irene Stringer, retired missionary, gave a stirring address on her work among the Bhil people in India. Miss Stringer spent 41 years among the Aborigine tribes there and is most enthusiastic about the work being done. She implored those present to help these unfortunate people with their substance and above all with their prayers.

Reports Submitted in New Form

On September 24 at First Church, Winnipeg, the quarterly meeting of the Winnipeg Presbyterial took a different form from the usual submission of reports by the various secretaries. Under the sponsorship of Miss Martine Van Beek, former Regional Secretary, and Mrs. J. Sinclair, Friendship and

Service Secretary, who were unable to be present, the Officers of the Presbyterial presented two auxiliary meetings illustrating the "do" and the "don't" of the procedure which is best to be followed. This proved to be very thought-provoking on the part of the other members present and a very open and frank discussion followed the demonstrations. This meeting was very largely attended, groups being represented from points outside the city of Winnipeg. Refreshments were served following the meeting.

Résumé of Workshop

The Nellie Tweedie Auxiliary of the W.M.S. of St. Andrew's Church, Geraldton, Ont., entertained the evening affiliated group to a "Pot Luck" supper in the Church Hall. Following the supper Mrs. W. B. Macodrum gave a résumé of the W.M.S. Workshop that was held in St. Andrew's Church, Fort William.

Honored at Luncheon

The W.M.S. of St. Andrew's Church, Fort William, held a luncheon meeting at which time Mrs. Aime Migneron, a faithful and valued member of the Auxiliary, was presented with an Honorary Life Membership. Dr. A. H. Johnston made the presentation assisted by the President, Mrs. H. T. Johnston. Mrs. A. H. Johnston then presented Mrs. Migneron with her Life Membership pin on behalf of the children, Agnew Nial and Andrew Johnston and Miss Elizabeth Johnston.

Mrs. Ross Pabian sang a beautiful solo accompanied on the piano by Mrs. Johnston.

The guest speaker, Mrs. J. R. Chalmers, who is a social worker for the United Church, told many interesting details of her work.

Newslettes

The Rev. J. K. English of Chippawa Presbyterian Church was the speaker at the annual meeting of District No. 3, Niagara Presbyterial, held in Chippawa.

The Explorers of Niagara Presbyterial and their leaders spent a weekend at Camp Goforth. The girls had an enjoyable time hiking, participating in crafts, and even cooking their own supper.

At the end of Centennial Year a record of thirty years as Secretary of the North Pelham W.M.S. was completed by Mrs. Frank R. Smith. Her group appreciate her efficiency and devotion over these years and pray for her continued activity in the Society.

Available from W.M.S. Book Room

W.M.S. monthly envelopes, 12 per set at 8c per set
Glad Tidings envelopes, free of charge
W.M.S. mite boxes at 5c
W.M.S. dime cards at 10c

BOOK REVIEW

VENTURES IN MISSION, by Paul O. Madsen, Friendship Press, 1968 ($1.50)

One of the suggested study books on the theme "New Forms of Mission", this book shows how some groups of Christians are trying to answer the needs of others.

The author studies men's concerns and Christian response under five headings:

1) Encounter with People — concern for personal needs — loneliness, suicides, special problems, etc.
2) Encounter with Urbanization — where the problems are still much greater than the resources.
3) Encounter with Society — concern for individuals and social groups in our homes, our neighbourhoods and our communities.
4) Encounter with Institutionalism — the world is challenging the church to prove its relevance. Because of declining membership, changing constituency and other concerns, many local congregations are looking at their structures and ways of performance.
5) Encounter with Self — how does a man or woman respond to his calling as a Twentieth Century disciple? It is not enough to just sit in church and listen.

Many of the "new forms" appeai to be tested ways "in a new dress" but the book is interesting and some group efforts are quite exciting.

(Mrs. G. H. Peckover)

In Remembrance

Name	**Church**	**Presbyterial**
Mrs. Alberta Haines	Caven, Bolton	Brampton
Mrs. (Rev.) Reginald Dennys	Westminster, Toronto	East Toronto
Mrs. Knox	St. Andrew's, Pickering	East Toronto
Mrs. Reesor	St. Andrew's, Pickering	East Toronto
Miss Kate Campbell	Presbyterian Church, Vankleek Hill,	Glengarry
Mrs. John Longman	St. Andrew's, Alma	Guelph
Mrs. Jas. Finnie	Knox, Galt	Guelph
Mrs. Wm. Murphy	Central, Galt	Guelph
Mrs. Ella King	St. Andrew's, Edmonton	Edmonton
Mrs. Joseph Neill	St. Paul's, Hamilton	Hamilton
Mrs. Wm. Wardley	St. David's, Hamilton	Hamilton
Mrs. Nellie Tweedie	St. Andrew's, Geraldton	Superior
Mrs. W. H. C. Allman	Mt. Pleasant, Vancouver	Westminster
Mrs. R. J. Douglas	Gordon, Burnaby	Westminster

MUNSHI

"Mirror, mirror, on the wall . . .?"

"Let's go to the '50'," said S.P. one deceptively sunny afternoon when the December sun winked bravely over a landscape to which winter had already come. "We have to get the Christmas tree."

My brother-in-law's '50' is that stretch of marginal land, with shallow winding river, swampy hollows, old maple bush, limestone outcroppings, and the pasture field from which S.P. had "co-co-ed" the cows home when he was a boy! It's just a walk from town and yet miles and years removed from it — a balm for the soul, and our Mecca every December!

"It does things to a person," I remarked as I trudged behind S.P., our footsteps "chucker-wuckering" over the ice patches on the old gravel sideroad. "Makes a new me. Can't you just feel it?"

"A good walk," proclaimed S.P. pontifically, "is good for anyone's circulation."

"No, I just mean that I drink it all in, some of the old me is sloughed off and . . . "

S.P. has long since given up the mild alarm he once showed when I waxed eloquent about shedding "the old me." He retreated into the practical while helping me over the fence:

"It was a smart move of Joe's, putting this hill in pines. Remember when he planted them? We'd just been married — and look at them now!"

We paused beneath the feathery green boughs sighing softly in the winter wind. "Some day he'll make a tidy profit—besides what he picks up for the Scotch pines every Christmas."

"I still say it makes a new me," I insisted, breathing deeply sun on pines.

"I suppose it does — though you look the same."

"This has no connection — but do you know that at last I think I understand Marshall McLuhan's 'The medium is the message'. Do you remember Mr. Hamilton saying in his sermon this morning that Christianity is *lived,* not just talked?"

"My mind," confessed S.P., "was unfortunately otherwheres. I was wondering if they'd drained the pipes at Fisherman's Wharf."

"Well, he pointed out that Christians project what they really believe, in the eyes of other people, not by scripture quotes and righteous solemnity, but by their actions. The way to live, the way people see the real us — if we're really Christians and not just 'say-so' ones—will build up the case for Christianity; or tear it down if we're found wanting. And all at once I understood. The message — Christianity —

comes through the medium — me. I don't have to say a word, yet people can read me loud and clear."

"It's a responsibility," murmured S.P., inspecting a Scotch pine. "This one do?"

"I think it's too tall. And the next one's lop-sided. It's not my idea of a Christmas tree."

"The medium is weighed in the balance . . . " began S.P., going down the line.

"And I've been thinking of the W.M.S. Sometimes I get worried about us. People act sometimes as if they suspect that we feel set apart. Do we project that idéa — that we are the only ones doing God's work? Sometimes I think our group thinks that — though they would be the most surprised people in the world if I pointed it out. And I wonder if our attitudes sometimes turn people from us. Do we get one-sided before we realize it? It's not easy to build up our membership. It must be that we don't project our image — or, if we do, then it isn't in focus."

"Perhaps that's the first thing you need to do." said S.P., getting out his hatchet, "decide what image you do want to project — how to be the true medium of your message. Then go after it four-square. This is the tree!"

"It is," I acknowledged, "a truly noble example of what a Christmas tree should be — filled out evenly on all sides."

"And now begins the hard part," S.P. reminded me. "We have to carry this — and no letting down at either end."

COMING EVENT

- **April 25-27, 1969**—Biennial Conference for Evening Groups in Synodicals of Montreal and Ottawa, Toronto and Kingston, and Hamilton and London, will be held in Orillia Presbyterian Church, Orillia, Ontario. Information to be mailed to you later.

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